
THE
MONTHLY EPITOME,

FOR JANUARY, 1803.

I. THE NEW ANNUAL REGISTER; or, *General Repository of History, Politics, and Literature, for the Year 1800; to which is prefixed, the History of Knowledge, Learning, and Taste in Great Britain during the Reign of King Charles II. Part IVth. Large Octavo, very thick.* Robinsons.

THE *History of Knowledge* contains biographical particulars of Cowley, Butler, Earl of Roscommon, Lord Rochester, Duke of Buckingham, Earl of Dorset, Edmund Waller, Thomas Otway, Mrs. Catherine Phillips, Wycherly, and Marquis of Newcastle. The well drawn character of Cowley shall be given from page 14 to 19.

“ Abraham Cowley, the last, and undoubtedly the best of his class, was born in 1618. His father dying when he was young, he was left to the care of his mother, who is represented as struggling earnestly to procure him a literary education: and who, as she lived to the age of eighty, had her solicitude rewarded by seeing her son both eminent and grateful. He was admitted into Westminster school, and soon distinguished there, affording such early proofs, not only of acquired knowledge, but comprehension of things, as to more tardy minds seems scarcely credible. A volume of poems was printed in his thirteenth year, containing the *History of Pyramus and Thisbe*, written when ten years old, and *Constantine and Philetus*, written two years after.

He was removed to Cambridge in 1636, where he continued his studies

with great intensesness, for he is said to have written the greater part of his *Davidis* whilst so young a student; a work, of which the materials could not have been collected without the study of many years, but by a mind of the greatest vigor and activity, a mind capacious by nature and replenished by study. In 1643, being master of arts, he was, by the prevalence of the parliament, ejected from Cambridge, and sheltered himself at St. John's College Oxford; where he published a satire called the *Puritan and Papist*, and so distinguished himself by the warmth of his loyalty, and the elegance of his conversation, that he gained the kindness and confidence of those who attended the king.

About the time when Oxford was surrendered to the parliament he followed the queen to Paris, where he became secretary to Lord Jermin, and was employed in such correspondence as the royal cause required, particularly in cyphering and decyphering the letters that passed between the king and queen; an employment of the highest confidence and honor.

Some years afterwards he was sent back into England privately, to give notice of the posture of things in the nation. Soon after his return he was seized upon by some messengers of the usurping powers, who were sent in pursuit of another man, and put into confinement; from which he was not released without the security of a thousand pounds. At the Restoration, after all the diligence of his long service, and with consciousness not only of the merit of his fidelity, but the dignity of great abilities, he na-

naturally expected ample preferments; but this was a time of such general hope, that numbers were inevitably disappointed, and Cowley amongst the rest, who missed obtaining the mastership of the Savoy, which had been promised him by Charles the 1st and Charles the 2d. His desire of solitude, (says Spratt) was the only thing in his disposition which ever ought to have been changed, now returned vehemently upon him. Weary of the vexations of an active condition, satiated with the arts of a court—which sort of life, though his virtue made it innocent to him, yet nothing could make it quiet—these were the reasons that moved him to follow the violent inclination of his own mind, which, in the greatest throng of his former business had still called upon him, and represented to him the true delights of solitary studies, of temperate pleasures, and a moderate revenue. He retired into Surry; but no sooner found an opportunity of beginning to live indeed, and to enjoy himself in security, in the country, which he had always fancied above all pleasure, than his contentment was first broken by sickness, and then by death, in the 49th year of his age, at the Porch-Honse, Chertsey, 1667. It is not strange, that the retreat of a man of such abilities, who went away unrewarded with preferment, should have been ascribed to disgust, notwithstanding the representation of his biographer: Wood attributes it solely to this cause. Yet there remains ample testimony, in the juvenile works of Cowley, of that innate love of retirement, which, in all ages, has adhered closely to those minds most enlarged by knowledge, and elevated by genius. That disappointments have a tendency to increase it cannot be denied; but he himself has left this account of his early taste in one of his prose essays. “As far as my memory can return back into my past life, before I was capable of guessing what the world, or glories, or business were, the natural affections of my soul gave a secret bent of aversion from them: That I was then in the same mind as I am now, may appear by an ode printed when I was thirteen years old. With these affections, and my heart wholly set upon letters, I went to the university; but was soon torn from thence by that violent pub-

lic storm, which would suffer nothing to stand as it did, but rooted up every plant, from the princely cedar to the hyssop: yet I had as good fortune as could have befallen me in such a tempest; for I was cast into the family of one of the best princesses in the world, in a crowd of good company, in business of honourable trust, and a daily sight of greatness: yet all this was so far from altering my opinion, that it only added the confirmation of reason to it; and I could not abstain from my school-boy's wish, long ago printed:

“Well,—then I now do plainly see,
This busie world and I shall ne'er agree.

“Not did I purpose to myself any other advantage from the Restoration than obtaining some convenient retreat: nor, by the failure of some supplies which I expected, did I quit my design. But God laughs at man, who says to his soul, *take thine ease*. I met not only with many incumbrances, but with as much sickness as would have spoiled the happiness of an emperor as well as mine: yet I do neither repent nor alter my course.”—Surely no man was ever better qualified to estimate and to enjoy the calm delights of quiet and retirement than Cowley. He was born a poet; he is represented to have been of the most amiable nature, as possessing great integrity, and preserving it in the most difficult stations; and he was eminently endowed with the requisites which he describes as indispensibly necessary for men who seek seclusion; ‘having knowledge enough of the word to see the vanity of it, and enough virtue to despise all vanity.’ He had a taste for agriculture; had cultivated the study of botany; and, to use his own words, “only went out of the world as it was man's, into the same world as it was Nature's, and as it was God's.”

Cowley, like other poets who have paid their court to temporary prejudices, has been at one time too much praised, and too much neglected at another.

His Miscellanies contain a collection of short compositions, with great variety of style and sentiment, from burlesque levity to awful grandeur. Such an assemblage of diversified beauties no other writer has afforded.

His Ode on Wit is without a rival : of all the passages in which poets have exemplified their own precepts, none will be found of greater excellence than that in which he condemns the exuberance of wit.

The Chronicle is a composition unrivalled ; such gaiety of fancy, such a succession of images, and such a dance of words, it is vain to expect from any other author. The moralist, the politician, and the critic, mingle their influence in this airy frolic of genius.

Of his Anacreontiques, or paraphrastic translations of little songs, dedicated to festivity, of which the morality is voluptuous, he has given rather a pleasing than a faithful representation, having retained their sprightliness, but lost their simplicity.

The next class of poems is called The Mistress ; they have all the same beauties and faults, and nearly in the same proportion, they are written with exuberance of wit and copiousness of learning ; he is never pathetic, and rarely sublime, but always ingenious or scientific, either acute or profound. One of the severe theologians of that time censured him as having published a book of profane and lascivious verses. From the charge of profaneness the constant tenor of his life, which was eminently virtuous, and the tendency of his opinions, which discover no irreverence for religion, must defend him. From Donne he learned that familiarity with religious images, and that light allusion to sacred things, by which readers, far short of sanctity, are offended, and which would not be borne in the present age, when devotion, not more fervent, is more delicate ; but that the accusation of lasciviousness is unjust, the perusal of his works will sufficiently evince.

In his Pindaric Odes he has given, though not the same numbers, the same diction to the gentle Anacreon, and the tempestuous Pindar. Whatever was his subject, he is carried, by a kind of destiny, to the light and the familiar, or to conceits which require still more ignoble epithets. Yet there are instances wherein he rises to dignity truly Pindaric ; and, if some deficiencies of language be forgiven, his strains are such as were those of the Theban bard to his contemporaries.

The prose of Cowley has never yet obtained its due commendation : no author kept his verse and prose at a

greater distance from each other : his thoughts are natural, his style has a smooth equanimity ; all is easy without feebleness, and familiar without grossness. He was, in his own time, considered as of unrivalled excellence ; and, it may be affirmed, without any encomiastic fervour, that his pages are embellished with all the ornaments which books could supply ; that his imagination equals his learning ; and, had he not been corrupted by the taste of the age, posterity would have agreed with Milton concerning him, who is said to have declared " that the three greatest English poets were Spencer, Shakspeare, and Cowley."

Under the article of *British and Foreign History*, we shall insert an extract which contains the Siege of *Seringapatam*, the Character of *Tippoo Sultan*, and the Character of *General Washington*, from page 192 to 197.

" On the 3d of April the army came within sight of Seringapatam, and it appeared that Tippoo Sultan had taken post with his infantry close under the east and south faces of the fort. At this time, however, he felt the difficulty of his situation. By reports from his camp, it was understood that he was extremely dejected and undetermined, and that plans of defence had been suddenly formed and as precipitately abandoned. On the 5th, the British army, after a short march, took up its ground opposite the west face of the fort of Seringapatam, at the distance of 3500 yards. On the same evening an attack was made on the out-posts, and on the 6th the most considerable of them were in possession of the British.

On the 9th of April, general Harris received a letter from the sultan, in which he declared " that he adhered firmly to the treaties, and demanded the reason of the advance of the English army, and of the occurrence of hostilities." To this the general briefly replied, by referring to the letters which had been addressed to the sultan by the marquis Wellesley upon the subject. Matters from this time to the 13th continued in a state of mutual preparation, when, suddenly, a heavy fire commenced from the fort and batteries. In the evening of the same day, general Floyd's signal guns were distinctly heard, from which it was ascertained that he was within two marches of

Seringapatam; and as he had advanced to form a junction with the Bombay army, it was reasonably conjectured it could not be far distant. Accordingly, on the succeeding day, generals Floyd and Stuart arrived, and took their ground in the rear of general Harris's encampment. On the 16th the Bombay army crossed the Cauvery, and took a strong position. On reconnoitring, it was found that this river, which separated the main encampment from the fort of Seringapatam, was almost dry, and that its bed was a bare rock.

While the Bombay army was taking up its ground on the north side of the Cauvery, some of the enemy were observed advancing towards a height near the ruined village of Agrarum, situated to the west side of the fort. As this post was of great importance, it was attacked and carried by General Stuart, and it was afterwards connected, by intermediate posts, with the main body. On the 22d a spirited effort was made by the besieged: the Bombay army was attacked at all its posts in front by 6000 of the enemy's infantry, and Lally's corps of Frenchmen, who behaved with their accustomed gallantry. The attack was, however, repulsed on all sides, and the enemy compelled to retire with the loss of 6 or 700 men.

Previous to this attack, general Harris had received, on the night of the 20th, an overture of peace from the sultaun, and at noon on the 22d it was answered by sending a draft of preliminaries. The terms proposed were, "to cede half his territories in perpetuity to the allies; to pay two crores of rupees; to renounce the alliance of the French for ever; to dismiss every native of France from his service; to receive ambassadors from each of the allies; and to give as hostages four of his sons and four of his principal officers." To this proposal the sultaun for the present returned no answer.

On the 24th, the enemy's guns on the west face were entirely silenced, but they still fired from two round towers; against them, however, a battery was opened, and they also were effectually silenced by the 26th. On the 28th the sultaun acknowledged the receipt of general Harris's proposals, and stated, "that the points in question were weighty and important, and

without the intervention of ambassadors could not be brought to a conclusion; and that therefore he was about to send to the general two gentlemen, who would explain themselves personally to him." It has been supposed that this proposition, on the part of the sultaun, was only calculated to gain time; but if we consider the nature of the proposed preliminaries, surely we cannot but regard them as "weighty and important;" nor, at such a crisis, is it easy to say of what advantage the gaining of a little time could be to the unfortunate prince. The most reasonable supposition is, therefore, that he really hoped, by negotiation, to render the British general more propitious, and to obtain terms somewhat less severe than those which were proposed. The British general, however, apparently considering the matter in the former light, briefly replied by referring to the terms forwarded on the 22d, as the only conditions on which he would treat.

The works being all completed, on the 2d of May the British batteries began to batter in breach. In the course of the day a practicable breach was made in the fausse-traye wall; the main rampart was so much shattered, that it was expected a little more firing would reduce it to a similar state; and, to complete the misfortune of the besieged, a shot having struck their rocket magazine, it blew up with a dreadful explosion. The breach being considered as entirely practicable, on the evening of the 4th the troops destined to storm, consisting of about 4000 men, were stationed in the trenches before day-break. The assault was led on by general Baird, and commenced at one o'clock. In six minutes the gloom of hope had reached the summit of the breach, where the British colours were instantly displayed. In a few minutes after, the breach, which was a hundred feet wide, was crowded with men. After a very short conflict the panic became general within the fort; thousands precipitately quitted it, and others laid down their arms.

A flag of truce was soon after sent to the palace of the sultaun, offering him and his friends protection, provided he instantly surrendered unconditionally; but major Allen, who executed this commission, did not meet

with the sultaun, as he was not in the palace. The young princes, however, who were in the palace, surrendered to general Baird, and were received with the strongest assurances of protection. After much entreaty, and enforced even by threats, the gentlemen who had entered the palace were informed by the killedar, an officer of great trust, that the sultaun was not there; that he had been wounded during the assault, and lay in the gateway on the north face of the fort. There, among heaps of slain, the body of the unfortunate monarch was found, covered with wounds; his eyes were yet open, and the body still warm. With a Roman spirit, he disclaimed to grace the triumph of his adversaries; and he shewed his people, that, in the recesses of his palace he did not basely shrink from the contest, while they were bravely contending on the battlefield for his authority.

The character of this extraordinary man is differently represented, as opposite parties and interests have touched the portrait; while the difference of manners, the distance of the scene, and the obscurity which involves an oriental court, renders it almost impossible to ascertain the truth. He was born about the year 1749, and was in stature rather short of the middle size, about five feet eight inches. His person was corpulent, his neck short, and his limbs small, particularly his feet and hands. His complexion was brown, his eyes large and full, his eyebrows small and arched, his nose aquiline; and all agree, that in his countenance there was an expression of dignity.

Hyder Ally, conscious of his own disadvantages from a neglected education, had been extremely solicitous, it is said, for the accomplishment of his son. We have heard that Tippoo read and spoke more than one of the European languages. He was fond both of reading and writing, and latterly, it appears, kept a journal of every occurrence. In his youth, and during the life-time of his father, he was held in universal esteem; but, after his accession to the throne, he is charged with cruelty and caprice. Despotism is undoubtedly a wretched corrupter of the human heart; and perhaps we form a false estimate when we measure the characters of Eastern

monarchs by the principles of civilised and Christian states.

In his dress he was plain, in his manners unaffected; he was fond of horsemanship, and all the manly exercises, and despised those who used carriages and palanquins. Indeed, in most of his habits he appears to have been of a severe cast of character; he was rigidly exact in the punishment of drunkenness, and other vices; his religion was tinged with the same character, and approached to superstition. In his political government he is charged with caprice; and yet the circumstance which gave most disgust to the men of rank, that of raising persons from low stations to offices of importance, might proceed from the laudable desire of promoting and rewarding merit. He is supposed latterly to have acted under the infatuated persuasion that Seringapatam was impregnable; yet it is allowed, that, on examining the works on the morning of the assault, he was undeceived, though he still rejected every idea of surrendering his capital. May we not, therefore, account for his conduct, by supposing him, from the first, to have reconciled himself to the resolution of falling under its ruins? On the whole, we must attribute to him the character of a great, though, perhaps, not of a good prince—a false religion, and false notions of human rights and liberties, cannot fail to deprave the heart.

Thus terminated a war, which, at least for the present secures the British interests in India from the apprehension of a formidable enemy. The permanence of our empire there will depend upon causes which we cannot calculate with exactness; upon the genius and talents of some enterprising warrior, who shall have address to combine and unite the native princes in a common cause; upon the state of political affairs at home; or, perhaps, upon the subordination and freedom from faction of the British soldiers themselves. The time, however, seems remote when a change of this kind is likely to happen; it will depend upon circumstances which no man can foresee, whether such a change will be for the detriment or advantage of Britain.

The dominions of Tippoo were divided among the conquerors, admitting

on motives of policy, the Mahrattas to a share, though they had taken no part in the war. To the company the part allotted was the province of Canara, and the districts of Coimbatore and Daraporam, all the territory between the British possessions in the Carnatic and those of Malabar, with the forts and ports forming the heads of all the passes above the Ghouts on the Table Land, and the fortress, city, and island of Seringapatam. To the Nizam were assigned the districts of Gooty and Garrumconda, together with a tract of country along the line of Chitteldroog, Seta, Nandidroog and Colar. To the Mahrattas were given Harpouelly, Soonda, Anagoondy, Chitteldroog, and a part of Biddnore, except the frontier fortresses. A descendant of the ancient rajahs of Mysore, about 5 years old was sought out, and placed upon the throne, under certain conditions; and the sons and relations of Tippoo were removed into the Carnatic.

If we may make the abrupt transition from the eastern to the western continent, from scenes of war and devastation to those of peace and enlightened policy, we shall take a short review of the affairs of the United States of America during this period. We say a *short* review; for happy, truly happy is that country which affords the fewest materials for the pen of the historian. Though the American republic, however, was happily freed from foreign contest and domestic tumults, it sustained an irreparable loss in the death of the venerable Washington. This melancholy event took place on the 15th of December, 1799, and was occasioned by an inflammatory sore throat, the first symptoms of which appeared only three days previous to his death. We have been not inattentive observers to the career of this illustrious man, from the period of his assuming the command of the revolutionary army of America; and we do not hesitate to pronounce him the greatest character of modern times; and, perhaps, with all the embellishments of fabulous and partial historians, there is scarcely one in the annals of antiquity that will bear a comparison. In him prudence was united with vigor; wisdom with patriotism; courage with disinterestedness. If he had ambition, it was of the purest kind; exempt from that

selfishness with which this passion is too commonly united; and he built his fame upon the proudest and most solid basis, that of his services to his country, and his love of human kind. That rare and valuable quality, improperly called common sense, because in reality it is the least common, never appears to have deserted him, whether in council or the field, in the moment of depression, or in the still more dangerous crisis, that of his elevation; and he is one of the very few of whom it may be asserted, that he scarcely ever said or did a foolish thing. He was one of those who are formed by Providence to be the founders of empires; and if we look to second causes only, we may venture to affirm, that to the talents of Washington, America is more indebted than to any other circumstance for its liberty and independence. With probably few of the advantages derivable from a regular and classical education, his eloquence was that of the heart, and generally affected the hearts of those to whom it was addressed. Indeed, there is perhaps scarcely to be found more perfect specimens of pure and genuine eloquence than his answer to the proclamations of general Burgoyne in 1777, and his farewell oration on resigning the presidency of the United States. Without methodical and early instruction in the modern school of tactics, he was enabled to assume the command of a great army, and to contend, under infinite disadvantages, with the first generals of Great Britain. Without the regular succession of office, and the discipline of diplomatic science, he was perhaps the first statesman of the present age. He founded a government, he maintained it in external and internal tranquillity, and left it in a state of unexampled prosperity.

Mr. Washington commenced his military and political career at an early period of his life. Before the age of twenty he was appointed a major in the colonial militia of Virginia; rather, we may suppose, from respect to his family, which was opulent, than from a knowledge of his talents, which were untried. On the commencement of hostilities between the French and English, in the war of 1754, he was sent to negotiate with the French governor of Fort Du Quesne, to ascertain the boundaries of the colony,

which was in fact the cause of the dispute. He succeeded in averting the invasion for the moment; but, hostilities breaking out in the following year, he accompanied the unfortunate general Braddock, as lieutenant-colonel of a provincial corps. It is said that Washington conducted the retreat with skill, and with the same intrepid calmness which distinguished his subsequent conduct. From the year 1758, when he quitted the service on account of his health, he appears to have lived at his seat of Mount Vernon, in the most perfect retirement, till the disastrous contest took place between the mother country and the colonies once more called him into action. He was chosen a member of the American congress, which met at Philadelphia in 1774: and was soon after appointed to the command of the provincial army. Of his great talents and consummate judgment that desperate and difficult contest affords the best proofs; and the character of Washington is written by the historian in every detail that he has given of the incidents of the war. Yet it is remarkable that such was the humanity of this incomparable man, that he never could afterwards bear to converse on a subject which would have administered to the vanity of almost any other individual. "Sir," said he one day, to a foreign gentleman, "I observe you wish me to speak of the war. It is a conversation I always avoid. I rejoice in the establishment of the liberties of America; but the time of the struggle was a horrible period, in which the best men were compelled to do many things repugnant to their nature."

At the close of the war he again went into retirement; but the disorders arising from paper currency, and an unsettled government, once more called forth his attention. When a new constitution was framed for the United States, he was chosen president. He seems to have accepted it rather from necessity than choice; and afterwards to have relinquished the honour in compliance with his own inclination, when his country seemed to have no further claim or call for his services. In a word, his conduct exhibited to the world the character of a truly great and good man—epithets so

rarely united, that they have almost been supposed incompatible.

Of the nature of the dispute between the American and French republics we have never yet received such satisfactory information as to enable us to lay the true state of it before the public. The hardships on individuals from the search and capture of American vessels were undoubtedly great and cruel; and the conduct of the French directory, and their minister Talleyrand, in a certain mysterious transaction, must be considered as infamous, unless it be cleared up more to our satisfaction than has hitherto been done. The conduct of the American government, however, in this instance, has afforded an example of political wisdom and forbearance which rarely occurs on this side of the Atlantic. Instead of too hastily resenting the insolence and rapacity of the French directory, they took advantage of the change of government, and dispatched an embassy to negotiate with the first consul. In the beginning of March, Mess. Murray and Elsworthy, the American commissioners, arrived at Paris. The adjustment of the question, however, appears to have occupied no inconsiderable time, and it was not till the 30th of September that a treaty of peace and amity was signed at Paris. We do not know that all the particulars of this treaty have as yet been made public. The trade of both countries is secured, it is said, by it on terms of equality; and it is provided, that if either party shall be at war, and the other at peace, there shall be no search of neutral vessels, while sailing under convoy. Thus the claim is relinquished without agitating the question of right; but in the official report of the affairs of France, prepared by Regnier, it is insinuated that no such right can exist."

The remaining contents of the Register are made up of the usual articles—Principal Occurrences—Public Papers—Biographical Anecdotes and Characters—Manners of Nations—Classical and Polite Criticism—Poetry—Domestic and Foreign Literature, which includes a cursory survey of the leading publications of the day.

II. FEMALE BIOGRAPHY; or, *Memoirs of illustrious and celebrated Women of all Ages and Countries, alphabetically arranged.* By MARY HAYS. In Six Volumes. Small Octavo. Phillips.

THE nature of this work will be best learnt from the *Preface*, which being of no great length, shall have an entire insertion.

"To give an account, however concise or general, of every woman who, either by her virtues, her talents, or the peculiarities of her fortune, has rendered herself illustrious or distinguished, would, notwithstanding the disadvantages civil and moral under which the sex has laboured, embrace an extent, and require sources of information, which few individuals, however patient in labour, or indefatigable in research, could compass or command. Yet no character of eminence will, in the following work, I trust, be found omitted, except among those who have come nearer to our own times; of whom, for reasons unnecessary to be detailed, but few have been brought forward.

My pen has been taken up in the cause, and for the benefit of my own sex. For their improvement, and to their entertainment, my labours have been devoted. Women, unsophisticated by the pedantry of the schools, read not for dry information, to load their memories with uninteresting facts, or to make a display of a vain erudition. A skeleton biography would afford to them but little gratification: they require pleasure to be mingled with instruction, lively images, the graces of sentiment, and the polish of language. Their understandings are principally accessible through their affections: they delight in minute delineation of character; nor must the truths which impress them be either cold or unadorned. I have at heart the happiness of my sex, and their advancement in the grand scale of rational and social existence. I perceive, with mingled concern and indignation, the follies and vices by which they suffer themselves to be degraded. If, through prudence or policy, the generous contention between the sexes for intellectual equality must be waved, be not, my amiable country-women, poorly content with the

destination of the slaves of an Eastern harem, with whom the season of youth forms the whole of life! A woman who, to the graces and gentleness of her own sex, adds the knowledge and fortitude of the other, exhibits the most perfect combination of human excellence. Let not the cold sarcasms of the pedant stifle your generous ardour in the pursuit of what is praiseworthy: substitute, as they fade, for the evanescent graces of youth, the more durable attractions of a cultivated mind—that, to the intoxicating homage of admiration and love, may succeed the calmer and not less gratifying tribute of friendship and esteem. To her who, sacrificing at the shrine of fashion, wastes her bloom in frivolity; who, trained but for the purposes of vanity and voluptuousness, and contemning the characteristic delicacy of her sex, dauntless obtrudes her charms on the public eye, the jest of the licentious, and the contempt of the severe; dreadful must be the approach of age, that season of collected thought and of repose to the passions, that will rob her of her only claim to distinction and regard.

To excite a worthier emulation, the following memorial of those women, whose endowments, or whose conduct, have reflected lustre upon the sex, is presented more especially to the rising generation, who have not grown old in folly, whose hearts have not been seared by fashion, and whose minds prejudice has not yet warped.

Unconnected with any party, and disdaining every species of bigotry, I have endeavoured, in general, to serve the cause of truth and of virtue. Every character has been judged upon its own principles; the reflections, sparingly interwoven, have been such as naturally arose out of the subject; nor have I ever gone out of my way in favour of sects or systems.

For the life of Catherine II. some apology, on account of its disproportionate length, is probably due. The interesting nature of the subjects it embraced, and the copiousness of the materials, insensibly led me beyond the purposed limits. The lives of our own Elizabeth, of whom Englishwomen may justly boast, and of the unfortunate Mary of Scotland, her rival and sister queen, are also of considerable length. But let it be re-

membered, that the reign of an absolute monarch is strictly biographical, and that the character of the sovereign is read in the history of his times. The life of Madame de Maintenon, so full of amusing anecdote, secures me the indulgence of my readers. In that of madame Roland, the progress and delineation of a most extraordinary and admirable mind, placed in circumstances wholly unparalleled, abounds in so much instruction, and excites so lively an interest, that further to have abridged it would have been almost a crime.

"By the well-informed critic, it may be alleged, that but little new is brought forward in this work. Yet that novelty is more rare than the vulgar imagine, it is unnecessary to hint to the learned. Suffice it to observe, that my book is intended for women, and not for scholars; that my design was, not to surprize by fiction, or to astonish by profound research, but to collect and concentrate, in one interesting point of view, those engaging pictures, instructive narrations, and striking circumstances, that may answer a better purpose than the gratification of a vain curiosity.

"In the progress of my work, I have had occasion to feel the truth of an observation made by Bayle, That to abridge with judgment, is of literary labours one of the most difficult. And this task is rendered still more arduous to a writer who, disdaining mere compilation is solicitous for uniformity of language and sentiment. If, in aiming at a clear, correct and even harmonious style, I have failed of attaining my purpose, I shall receive with patience, nay more, with thankfulness, the corrections of the candid and experienced critic, whose art I equally reverence and esteem. From such critics, who know how to compute the labours of the mind, and the weariness of a voluminous work, pursued and completed wholly without assistance, I need not demand allowances for those smaller defects and errors which, in papers passing again and again through the same hands, it would be scarcely possible wholly to avoid."

The first three volumes only shall be at present noticed, out of each of which a female character shall be extracted.—

VOL. II.

MARY ASTLELL.

"Mary Astell, the daughter of a merchant of Newcastle-upon-Tyne, was born in 1668. The proofs of acuteness and capacity, which she displayed in the early periods of youth, attracted the attention of her uncle, a clergyman, who requested her parents to commit their daughter to his charge, and allow him to become her preceptor. Under the tuition of this gentleman, she acquired the French and Latin languages, and made a considerable progress in logic, philosophy, and the mathematics.

"In the twentieth year of her age, she quitted Newcastle and came to the metropolis, where she prosecuted her studies with diligence and success. During the remainder of her life, which were devoted to literary pursuits, she resided alternately either in London or at Chelsea.

"From having experienced in the study of letters a fruitful source of independent pleasure, she became solicitous to impart to her sex the satisfaction she enjoyed, to raise the general character of women, and to rescue them from ignorance and frivolity. In a defective education, she was persuaded, was to be found the true cause of those frailties and follies absurdly attributed to sex. Under these impressions, she wrote and published an anonymous treatise, entitled "A serious Proposal to the Ladies, for the Advancement of their true and greatest Interest." A second part to this address was a short time after given to the public: "wherein a Method is offered for the Improvement of their Minds." These productions, printed in 12mo. London, 1696, were favourably received, and even appeared to produce an effect on the female character, towards the improvement of which they were directed.

"A lady of fortune, impressed by these publications, proposed to contribute 10,000*l.* towards erecting a seminary, or college, for the education of young women, and also to serve as an asylum for those whom misfortune, studious habits, or other circumstances, should render desirous of retiring from the world. The execution of this laudable and rational project was prevented by bishop Burnet, from a puerile apprehension.

B

hension, that its resemblance to conventional institutions would reflect scandal upon the Reformation.

"About this time, Mr. John Norris published his *"Practical Discourses upon several divine Subjects."* The perusal of this performance having suggested, to the mind of Mrs. Astell, certain doubts, she stated her objections in a letter to the author, of whom she requested their solution. Several letters having passed between them on the subject, Mr. Norris prevailed with the lady, on condition that her name should be concealed, to consent to their publication. Two prefaces were prefixed to the work (one by each of the writers), which was entitled, *"Letters concerning the Love of God, between the Author of 'Proposals to the Ladies,' and Mr. John Norris, wherein his late Discourse, shewing that the Love of God ought to be entire and exclusive of all other Love, is cleared and justified:"* published by J. Norris, M.A. rector of Bemerton near Sarum; London, 1695, 8vo. The curiosity of the public, defeated Mrs. Astell's modest desire of concealment; her letters attracted great notice both for their spirit and style, and procured her credit and esteem; in Mr. Norris's preface they are complimented in a high strain of panegyric.

"During the ensuing seven years it does not appear that Mrs. Astell resumed her pen, except in *"A Letter to a Lady, written by a Lady,"* 1696: a humorous essay in defence of her sex. In this period she devoted herself to the prosecution of scientific studies. To preserve herself from the interruption of frivolous visits, from such persons as relieve themselves from the burthen of time unemployed by breaking in upon their more rational and industrious acquaintance, she was accustomed, from her window, jestingly, to inform intruders, that *"Mrs. Astell was not at home."* The classics next engaged her attention, to the perusal of which she diligently applied herself. Her favourite authors were Xenophon, Plato, Hierocles, Tully, Seneca, Epictetus, and M. Antoninus.

"In 1700 she wrote and published *"Reflections on Marriage,"* in which she contended with force and spirit for what she conceived to be the privileges of her sex. A recent disap-

pointment, in a matrimonial engagement, with an eminent clergyman, the particulars of which are unknown, gave, it is thought, on this occasion, a more poignant edge to her satire. This production, of course, excited opposition and provoked malignity. A second edition 8vo. was published in 1705, to which was added a preface, in reply to the objections which had been urged. Both the performance and the preface were written with point and smartness.

"Polemic controversy now engaged her attention, and afforded an exercise to her active mind. In answer to Dr. d'Avenant's *"Moderation a Virtue,"* and *"Essays on Peace and War,"* she undertook the defence of establishments, in a quarto pamphlet, entitled *"Moderation truly stated, or a Review of 'Moderation a Virtue;' or the occasional Conformist justified from the Imputation of Hypocrisy, &c."* 1704. This publication, which bore hard upon the dissenters, and proved her acquaintance with the religious disputes of the times, was traced with little difficulty to the author, who obtained the applause of the learned prelates whose cause she had espoused. Among those by whom she was more particularly distinguished, may be named Mr. Henry Dodwell; Dr. Hickes, eminent for his learning and knowledge; Dr. John Walker, who speaks of her in his *"Sufferings of the Clergy;"* also Mr. Evelyn, in his *"Catalogue of learned Women."* Dr. F. Atterbury, bishop of Rochester, in a letter to Dr. Smallridge, thus writes: *"About a fortnight ago, I dined with Mrs. Astell. She spoke to me of my sermon against bishop Hoadley's 'Measures of Submission,' and desired me to print it, hinting that she wished to peruse it. I accordingly sent it to her on the following day. Yesterday she returned it, with a sheet of remarks of an extraordinary nature, considering they came from the pen of a woman. Indeed one could not imagine them to have been written by a woman, and artfully enough, under pretence of taking my part against those who are in Hoadley's measures. I dread to engage her: so I merely wrote a general answer, leaving the rest to a conference."*

"To a pamphlet entitled *"Short*

Ways," she replied, 1704, in "A fair Way with the Dissenters and their Patrons; not written by Mr. L——g, or any other furious Jacobite, whether Clergyman or Layman, but by a moderate Person and dutiful Subject to the Queen;" London, 4to. Before this performance had passed the press, a new edition of "Moderation a Virtue" was published by Dr. d'Avenant, to which Mrs. Astell wrote an immediate answer. In the ensuing year she also published a letter, addressed to a lady of high rank, entitled "The Christian Religion, as professed by a daughter of the Church of England, &c." London, 1705, 8vo. In this performance she enters into a metaphysical disquisition, and attacks Mr. Locke on his notion of *thinking matter*. Some remarks are added on the sermons of Tillotson.

"The concerns of the church and state have, by modern governments, been so interwoven, that a connection is generally observed between theological and political investigation. Mrs. Astell's next production was, "An impartial Enquiry into the Causes of Rebellion and Civil War in this Kingdom; in an Examination of Dr. Kenrick's Sermon, January 30, 1703-4: and a Vindication of the Royal Martyr;" London, 4to.

"The former periods of her life having been thus occupied by literature and study, she devoted herself, towards its close, to a rigid observance of the duties and ceremonials of her religion. For some years before her death she was accustomed to walk, regardless of weather, every Sunday from Chelsea to St. Martin's church, to attend the instructions of a favourite preacher. The bloom of her life had been consumed in abstracted pursuits, and in the acquisition of knowledge: her heart was pure and her manners blameless; her temper gentle, her spirits serene and equal, and her conversation instructive and animated. It was her favourite maxim, that "a Christian ought to be cheerful." But, while indulgent to others, her severity towards herself degenerated into superstition and scrupulosity. She imposed on herself a severe abstinence, inconsistent with the temper of Christianity, frequently allowing herself, for a considerable time, no other sustenance than bread and water; and rarely, at any time, dining till night.

"Abstinence," she contended, "was the best physic." Those who indulged at the table, she believed, must be indisposed either for study or devotion. The human mind is prone to extremes: temperance, not abstinence, is the law of nature; application, intense and unremitted, by wasting the spirits, exhausts the body and hastens its decay.

"Her death seems to have been occasioned by a cancer in her breast; a painful and terrible disease, which, for some years, she carefully concealed even from the most intimate of her friends. It is not improbable that this disorder originated in a severe and sedentary life, by which the blood is impoverished, and the system debilitated. The symptoms at length becoming alarming, she requested the advice of Mr. Johnson, a gentleman eminent for his surgical skill, who hinted the necessity of amputation. Without appearing in any degree intimidated, she immediately consented to the operation, entreating only that it might be performed in the most private manner, and scarcely allowing the presence of the requisite assistants. She refused, on this trying occasion, either to be held or to have her hands confined, and submitted herself to the operator without shrinking; nor during her sufferings did a complaint or a sigh escape her. Through the whole of her subsequent confinement, she displayed the same fortitude and patience. Her friends, trusting that the disorder was eradicated, flattered themselves with the hope of her recovery; but her blood was contaminated, and her constitution impaired. She continued to languish for some time, while her strength gradually declined. As she perceived her dissolution draw near, she gave orders for her coffin and shroud to be placed near her bed, as a *memento* of her approaching fate. Occupied entirely by her devotions, for some days previous to her death, she refused to admit to her chamber even her most intimate friends, lest they should discompose the serenity of her mind. She expired May 11th, 1731, and was interred at Chelsea.

"Among the most distinguished of Mrs. Astell's friends may be mentioned lady Elizabeth Hastings, and lady Catherine Jones; the former of these ladies appears to have been, on

various occasions, her munificent patroness.

Biographical Feminium—Ballard's Lives of illustrious British Ladies, &c."

ELIZABETH BURNET.

"Elizabeth, eldest daughter of sir Richard Blake, kn. (of an ancient and respectable family), and of Elizabeth, daughter of Dr. Bathurst, a physician of eminence in London, was born November 8th, 1661. At eleven years of age she displayed a passion for theological enquiries, and read with great application the books that were put into her hands, which, falling short of the vivacity and sublimity of her conceptions, failed to satisfy her mind. Her friends, observing the effect produced by her studies, checked this presage of genius, by discouraging the confidence of the youthful philosopher, in her own penetration and powers.

"Having been educated in great privacy and retirement, she was, in her eighteenth year, married to Robert Berkley, of Spetchley, grandson of sir Robert Berkley, a judge during the reign of Charles I. This connection was principally effected through the influence of Dr. Fell, bishop of Oxford, who was guardian to the young man, and entrusted with the care of his education. Dr. Fell was accustomed to declare, that the most essential service he had ever performed for his pupil, was in promoting his marriage with this lady.

Elizabeth, on coming into the family of her husband, found his mother, a woman of exemplary life, to be a zealous member of the church of Rome. This circumstance led her to attend more particularly to the subjects in dispute between the Catholics and the Reformers, that she might the better be enabled to guard herself and her husband against the arguments and insinuations of the Romish clergy. The mother of her husband, who was deserving of his respect, held great influence over his mind; a circumstance which rendered Elizabeth, whose penetration and sagacity were superior to her years, particularly careful and delicate to avoid any discussions or reflections which might tend to produce disgust, disturb

the family harmony, or wound the feelings of either party. The discretion and good sense with which she conducted herself, in a situation thus critical, procured her just admiration, and conciliated the esteem of the family of her husband. Her conduct is perhaps still more worthy of praise, since her moderation originated not in indifference to the subjects in dispute; but while tenacious of her own opinions, she judged properly, that their effects upon her character, her temper, and her manners, would not fail to prove the best recommendation. A residence in the country afforded her much leisure, which she improved by study and by exertions of benevolence. Books, the offices of devotion, the instruction of the poor, and the cares of her family, fully occupied and divided her time. Beloved and respected by all who surrounded her, six years thus glided away in studious and tranquil retirement.

"During the reign of James, when the apprehensions of the protestants received increase, Elizabeth prevailed on her husband, after the death of Dr. Fell, whose influence, opposed to that of the relations of Mr. Berkley, had hitherto kept him steady to his principles, to quit England and pass over to Holland. They accordingly made the tour of the Seventeen Provinces, in which, on account of their family and connections, they were received with distinguished kindness. Letters had, without their knowledge, been transmitted to Brussels, Ghent, and Liege, and to the Catholics dispersed through the provinces, recommending Mrs. Berkley more particularly to their notice as a woman whose piety and virtues had, notwithstanding her errors, almost entitled her to the character of a saint. After their tour through the provinces, they fixed at the Hague, where, esteemed and caressed by persons of the first talents and rank, they continued to reside till the period of the revolution, when they returned to their native country, and their seat at Spetchley.

"In this retreat Mrs. Berkley resumed her former manner of life, and improved hourly in every laudable acquirement. Her virtues and talents procured her the approbation and friendship of the most respectable persons of the country and times, among whom may be named Dr.

Stillington, bishop of Worcester; also the dean of that church, Dr. William Talbot, afterwards bishop of Durham: Dr. William Lloyd, the successor of bishop Stillington, likewise treated her with singular marks of attention and respect. In 1693 she became a widow by the death of Mr. Berkley, who was interred with his ancestors at Spetchley.

"During her widowhood, she prosecuted, with a more undivided attention, her former pursuits and occupations, while to the protestant relations of her deceased husband she was a kind and beneficent patroness. Her income, which was liberal, and managed with strict economy, enabled her to gratify the benevolence of her heart. She kept at Spetchley an hospitable table, to which the neighbouring clergy were more particularly welcome: to those whose circumstances were narrow, she made presents of books, and even assisted them with loans of money, to be repaid when in their power, without taking for the debt any security. Mr. Berkley having in his will bequeathed a large sum of money, to be raised out of his estate, for the erection of an hospital at Worcester, his widow did all in her power towards its completion and establishment; beside which she took upon herself several charges, in relation to the affairs of her husband, beyond what was required of her by law, in the payment of debts and legacies. Having engaged Mr. Berkley, during his life-time, in the establishment of schools for the children of the poor, she devoted large sums after his decease towards their increase and perfection.

"She had great facility with her pen, in which she took delight, and which she had early employed in various kinds of composition. It was during her widowhood that she wrote the first sketch of a work, afterwards published under the title of "*A Method of Devotion*." This performance, intended for her own use only, consisted of such principles and directions as she had adopted as the rules of her conduct. She remained a widow near seven years, when she gave her hand to Gilbert lord bishop of Salisbury, to whom she bore two children, who died in their infancy. The bishop had a family by a former marriage, who found in his second

wife an affectionate and exemplary mother, and who returned her kindness and care in their education with that attachment and respect which were so justly her due.

"The bishop, sensible of her interest in the welfare of his children, and confiding in her integrity and prudence, left his family, by will, under the sole care and authority of their step-mother; and further, to prove his sense of her value, and his trust in the rectitude of her principles, he settled upon herself, previous to their marriage, the whole of her own property and estates, binding himself to consent to whatever disposition of her fortunes she might, at her decease, think it just to make. The only use which Mrs. Burnet made of this liberality, after allowing a certain moderate sum for her board in the family, was to extend the circle of her bounties. Having allotted for her own expences a fifth part of her income, which she rarely exceeded, she employed the remaining four fifths in acts of benevolence and mercy. Beside other charities, one hundred children were educated at her expence in and about Worcester and Salisbury.

"By her second marriage the circle of her acquaintance was necessarily enlarged; persons of the first rank and merit courted her friendship; while she made use of her increasing influence and interest to extend her means of doing good. Amidst the various employments and duties which solicited and occupied her attention, she found leisure to continue the studies of her closet; and having completed the performance before alluded to—suffered herself to be prevailed upon, by the joint solicitations of her husband and her friends, to consent to its publication. The approbation which was bestowed upon the work induced her, after revising, improving, and adding to it from papers in her possession, to print a second edition, at her own expence, for the purpose of bestowing the copies among those whom she thought them likely to benefit or instruct. A third edition of this work was published after her death; under the following title, "*A Method of Devotion: or, Rules for holy and devout Living; with Prayers on several Occasions, and Advices and Devotions for the Holy Sacrament*. Written by Mrs. Burnet, late wife of the

right reverend father in God Gilbert lord bishop of Sarum. To which is added, some account of her life, by T. Goodwyn, archdeacon of Oxford, 8vo. Lond. 1713."

"A constant journal was kept by Mrs. Burnet of her life; every evening she devoted some time to recollection of the past day, with a view of avoiding in future any errors into which she might have fallen. Though without learning, she possessed an acute and active mind; theology continued to be her favourite study, to which, by the circumstances of the times and of her own situation, she had been more particularly led. She also made some progress in geometry and philosophy: but she valued knowledge as a *means* rather than as an *end*, as it had a tendency to enlarge and purify the mind. By the austerities of her piety, which was exalted to enthusiasm, she injured her constitution; but, in her zeal for speculative opinions, she never lost sight of candour and benevolence: she considered the regulation of her conduct and the purity of her life as the best evidence of the sincerity of her faith. Her general manners were unaffected, cheerful, and conciliating; severe to herself and candid to others. Without external pretence of ostentation, humility, modesty, and kindness, were her peculiar characteristics. In what was indifferent, she avoided singularity, and conformed with moderation and simplicity to the customs suited to her station and rank.

"In 1707, her constitution, originally delicate, rapidly declining, she was recommended to the Spa for the recovery of her health, where she appeared in some degree to revive: but in January 1708, being seized with a pleuritic fever, she sunk under it. Her death was resigned as her life had been exemplary: she expired on the 3d of February, 1708-9, and was buried at Spetchley near her first husband, according to a promise made to him during his life."

Ballard's Ladies of Great Britain.

—*Biographium Famiæum, &c.*

—*Gibbon's Memoirs of Pious Women.*

EMPRESS OF RUSSIA.

Here we shall present the reader with an account of the last illness and death of *Catherine* the renowned *Empress of Russia*.—Her history takes up

a full half of the second and third Volumes.

"On the fourth day of November, 1796, the Empress displayed, in what was called her *little hermitage* (a small party,) uncommon cheerfulness and vivacity. By a vessel from Lubeck she had received news of the French, under Moreau, having been obliged to repass the Rhine. She wrote on this occasion the following humorous note to Cobenzel, the Austrian minister: "I hasten to inform your excellent excellence, that the excellent troops of the excellent court have given the French an excellent drubbing." She amused herself with rallying and laughing at her grand-ecuyer and first buffoon: but retired somewhat earlier than usual, assigning as a reason, that too much laughing had given her slight symptoms of the colic. She arose the next morning at her accustomed hour, and transacted business with her secretaries: on dismissing the last, she told him to wait in the antichamber, whence she would presently recal him. The secretary, having waited for some time, and hearing no noise in the apartment, began to grow uneasy. He at last opened the door, and beheld, to his surprize and terror, the empress stretched on the floor, between the two doors leading from the alcove to her closet. She was already without sense or motion. The secretary, on this spectacle, ran to the favourite, whose apartment was above: physicians were sent for, and an universal consternation prevailed. A mattress was spread near the window, on which Catherine was laid: bleeding, bathing, and every means usually resorted to on such occasions, were employed, by which some effect seemed to be produced. She was still alive, but without any other perception motion or sign than the beating of her heart. Every one was eager to dispatch a messenger to Paul: the brother of the favourite was the person employed in this service. The situation of the empress was, till eleven o'clock, her accustomed hour of seeing her family, kept secret from the grand-dukes and from the household: every one feared to mention his apprehensions; her death was considered as the epoch of some extraordinary revolution; the court first, and presently the city, were in a state of the most alarming agitation.

The grand-duke was absent on the arrival of the messenger: six couriers met nearly in the same instant: Paul was, with his court, gone a few miles to inspect a mill constructed by his orders. On receiving the intelligence, he appeared to be affected; asked a thousand questions, gave instant orders for his journey, and proceeded rapidly to Petersburg; where, arriving with his consort at eight in the evening, he found the palace in confusion. The courtiers crowded around him; the favourite, a prey to grief and terror, had relinquished the reins of empire.

Paul, accompanied by his family, repaired to the chamber of his mother; who, without shewing any consciousness, still existed. The young princes and princesses, dissolved in tears, formed around their grandmother an affecting groupe. The grand-duchesses, the gentlemen and ladies of the court, remained through the night waiting the last sigh of the empress: the following day passed in the same anxious solicitude. Catherine, still breathing, remained in a kind of lethargy; she even moved one of her feet, and pressed the hand of one of her women. About ten in the evening she appeared suddenly to revive; a terrible rattling was heard in her throat; the family crowded around her; when, uttering a piercing shriek, she expired, thirty-seven hours after her first seizure. She betrayed no symptom of pain till the moment before her decease: a prosperous life was terminated by a happy death.

Zuboff, the favourite, was, by this event, which hurled him at once from the pinnacle of power to his original obscurity, overwhelmed with an unfeigned sorrow. The young grand-duchesses bewailed in their grandmother the source whence all their pleasures flowed. The ladies and courtiers who had enjoyed her private society, and experienced the captivation of her manners, paid a tribute of tears to her loss: the happy evenings of the hermitage, the freedom and pleasure which Catherine so well knew how to diffuse, were contrasted by them with the military constraint and formal etiquette which were likely to succeed. The domestics of the empress sincerely mourned a good and generous mistress, whose mild and equal temper, superior to petty caprices or sudden gusts of

passion, whose noble and dignified character, had rendered their services equally easy and pleasant. Catherine, as the mother of her family and household, as the patroness of her court, and the benefactress of her friends, merited the tears that embalmed her memory. The changes that followed under the administration of her son made her still more regretted.

She still retained, though seventy years of age, the vestiges of beauty. She was of the middle stature, and, carrying her head high, appeared tall: her hair was auburn, her eye-brows dark, and her eyes blue: her countenance, though not deficient in expression, never betrayed what passed in her mind; a mistress of dissimulation she knew how to command her features. She became corpulent as she advanced in years, yet her carriage was graceful and dignified. In private she inspired by her conciliatory manners, confidence and good humour youth, playfulness, and gaiety appeared to surround her. But in public, and on proper occasions, she knew how to assume the empress, to appear "*the Semiramis of the North*," and to awe by her frowns. She usually dressed in the Russian mode. She wore a green gown or vest*, with close sleeves reached to the wrist: her hair lightly powdered, and flowing upon her shoulders, was crowned with a small cap covered with diamonds: in the latter periods of her life she put on a great quantity of rouge. In her habits and diet she was strictly temperate: she took a light breakfast, ate a moderate dinner, and had no supper.

The estimate of her character must be formed from her actions: her reign was perhaps for her people rather brilliant than happy. Within the circle of her influence, her government was moderate and benign; at a distance, terrible and despotic: under the protection of her favourites, justice, order, and law, were sometimes violated, and the most odious tyranny practised with impunity. Her situation in the empire, delicate and often critical, restrained her judgment; it was by suffering her power to be abused that she was enabled to preserve it; she knew how to reward, but dared not always punish.

For her licentiousness as a woman no excuse can be offered; as a sove-

* Green is the national colour of Russia.

reign she must be allowed the title of great. If her love of glory too often assumed the features of a destructive ambition, the praise of an enlightened and magnanimous mind cannot be denied to her.

"It has been well observed, that the splendor of her reign, the magnificence of her court, her institutions, her monuments, and her victories, were to Russia what the age of Louis XIV. had been to Europe: as an individual, the character of Catherine had a better title to great. The French formed the glory of Louis, Catherine that of the Russians: she reigned not like him over a polished people, nor had she his advantages. She had a nation to form, and her measures were her own: however deceived or seduced, she suffered not herself to be governed. Humane and generous, cheerful and amiable, she constituted the happiness of those who surrounded her. Her active and regular life, her firmness, courage, and sobriety, were moral qualities of no mean value; corrupted by prosperity, and intoxicated with success, her crimes of a darker hue were those of her station rather than of her heart. The barbarous country over which she reigned, the grossness of its manners, and the difficulties with which she had to struggle, must not be forgotten in forming an estimate of her character. Whatever may have been her faults, and doubtless they were great, her genius, her talents, her courage, and her success, must ever entitle her to a high rank among those women whose qualities and attainments have thrown a lustre on their sex.

"She aspired to the character of an author, to which by her celebrated *Instructions for a Code of Laws*, her dramatic pieces and proverbs, her tales and allegories for the improvement of her grand-children, she is justly entitled. Among the productions of her pen, her letters to Voltaire are accounted the most interesting. She composed also for the imperial family a plan of education, compiled principally from the writings of Locke and Rousseau, which reflects infinite credit on her liberality and discernment.

"There are few reigns more interesting than that of Catherine, more strictly biographical; few that involves

more important principles; that afford a wider scope, or that more forcibly tend to awaken reflection. Let this be an apology for a diffuseness that may seem to form an exception to the limits allowed to individuals by the nature of the present work."

Life of Catherine II.—Secret Memoirs of the Court of Petersburg, &c. &c.

The three remaining Volumes, shall in the next be the subject of consideration.

III. A POPULAR VIEW of the STRUCTURE and ECONOMY of the HUMAN BODY; interspersed with Reflections, Moral, Practical, and Miscellaneous, including Modern Discoveries, and designed for general Information and Improvement: To which is annexed, An Explanation of Difficult Terms. By JOHN FELTHAM. Ginger, Bent, and Jones. Small Octavo, with an elegant Frontispiece. 7s.

OF this very pleasing and useful work, take the following introductory paragraph, explanatory of its completion and tendency.

"At the present moment, when the sciences in general are cultivated with ardour, and when a love of knowledge has taken deep root in every order of society, it has been suggested, that a plain and familiar account of the economy and various parts of the human body, will not be unacceptable or unuseful. The inclinations, or rather the pursuits, of many persons, debar them from this ample field of study, and such a popular display of the science of anatomy will now be attempted, as may inspire a relish for those pleasures which the investigation of the grandest operations of nature must ever afford to the inquisitive mind.

"In elucidating the most striking parts of the science, the being and perfections of the Deity, will be either directly demonstrated or indirectly inferred. If enough be said, to satisfy for the present, and stimulate curiosity for a more extensive and deep investigation of the study in future, the author's design is accomplished. The practical advantages attending such

research, both in public and private life, cannot be doubted; and the mind by the pursuit may become enlightened and replenished with those enlarged and liberal ideas, that exalt and dignify the human character.

"Some rays of omnipotence, some coruscations, of the "divinity that stir within us," shine through our frame, which, to understand perfectly is worth an age of study—a century of toil. That God is supremely good, is proved by the constitution, and general tendency of nature; and from the dispensations of his providence in the moral government of the world. What beauty, what simple magnificence adorns the face of nature! The earth is filled with inhabitants, of species almost infinitely diversified, all susceptible of enjoying, in a greater or less degree, what Providence is most ready to impart, namely, happiness. Its surface is embellished with a rich variety of objects, that please without cloying. Above, it is spread a wide and beautiful canopy, in which the sun moves with resplendent majesty, from whom the moon and planets borrow their milder rays, and where ten thousand times ten thousand far distant lights contribute to enliven and illustrate the variegated scene.

"Man is evidently placed at the head of the inhabitants of this beautiful residence, and is constituted with appetites and passions qualified to receive the most delightful impressions from the objects that surround him—impressions which should lead him to adore the goodness of the great First-cause and Parent of all, and enable him to indulge the hope of more substantial bliss in the maturer ages of his being.

"Every moral duty may be conscientiously performed without neglecting to pay due attention, at the same time, to the ordinary affairs of life, and occasionally to its innocent amusements; the charms of intellectual gratification, the splendor of the fine arts, and the innocent pleasures of polished society. An attention to some arts or science, or being habitually devoted to some employment, useful or ornamental, has a wonderful effect in strengthening the mind, and preserving the very soul in a state of health.

So many pleasures result, indeed, from the acquisition of useful or ele-

gant knowledge, that the disposition of those who neglect the cultivation of their mental faculties is exceedingly to be lamented, and they must ever remain strangers to the "calm peace," the "comforts," that wisdom has to bestow, who will not be found "watching at the doors of her posts!"

"Not a few of the sciences are connected together, by a concatenation or similar effects—in particular, anatomy, botany, chemistry, and the *materia medica*, to which may be added, different branches of natural history—sciences, all of which are, besides, fraught with such objects of instruction or amusement, as should induce every thinking man, if possible, to make them objects of his enquiry.

"To descend to particulars—the study of anatomy may be very properly recommended as highly important to women; not only to enable them to take proper care of their own health, but to make them rational superintendants of their infants, parents, and husbands. Till of late years, women were kept in a state of Turkish ignorance, as to the objects and means of intellectual improvement; every source and channel of acquiring knowledge was obstructed, if not discountenanced, by fashion. Books of science were replete with a jargon of unintelligible terms, by which ignorance was often mysteriously and pompously veiled, and shielded from public contempt! but now, by a happy revolution in the public taste and judgment, writers offer their discoveries to the public in distinct terms, which every body may understand; technical language is no longer allowed to supply the place of real knowledge; and the art of communicating instruction, has been carried to the greatest perfection. This gradual change is all in favour of women. Many things which were formerly thought to be above their comprehension, or totally unsuited to their sex, have now been found to be perfectly within the compass of their abilities, and admirably adapted to their peculiar offices and situations."

* A course of lectures on the obstetric art, are delivered in New York, explaining the anatomical, physiological, and practical parts of midwifery, as far as is necessary to enable *females* to exercise that profession with judgment and sci-

"Among these congenial studies, the natural history of our own species ought, unquestionably, to take the lead; it is a more interesting subject, and presents a more ample field for the speculative and practical observations of genius, than the natural history of other animals; and much more insects, spiders, butterflies, and cockle-shells.

"Our happy, or at least comfortable, situation in this world, is very much dependent on the civilization of our mental faculties; as this is attended to, the understanding becomes enlarged and improved; and on this, every man depends for numerous advantages in the intercourse of life; and hence his apprehension and other powers become competent to all the duties of society, furnishing men with the means their necessities require, of advancing their fortunes, and providing for their families and giving justness of perception, and accuracy of judgment, in all the various demands of a reciprocal intercourse.

"On the cultivation of the mind every man depends for an adequate relish of his enjoyment; for these give him, according to his station, a proper taste or sensibility of happiness; or, at least, afford him a sentimental relish of true pleasure, which is in its nature innocent, and opposite to vice, and soften and refine his passions so as to enable him properly to regulate them. In short, upon the due culture of the mind, every man depends for fixing a principle of virtue in his breast, (entwining it, as it were, with the fibres of his heart) and for giving his nature, originally made for virtuous use and enjoyment, that feeling which may, and should, be impressed on all.

"It is a very desirable part of moral education, that such a view be exhibited of the anatomy of the human frame as may be calculated to inspire sentiments of veneration and love for the supreme Artificer; and it is a circumstance peculiarly happy and desirable, when the contemplative mind is enabled alternately to associate with books, and society, for enlarging the capabilities of the mind, and for furthering the chaste improvements of intellect. Gross, indeed, are all the

ence; this establishment (with a lying-in-ward) is particularly and *exclusively* devoted to their education.

objects of sense compared with such sublime pursuits—pursuits which exalt, and really enable human nature, and which should be sedulously explored by every young observer. Zeal, an eager desire for improvement, and an attentive investigation, speedily surmount little difficulties, and, perhaps, unfold abilities highly valuable to the possessor."

As a specimen of his illustration of the brain, glands, &c. we insert the following extract;

"The brain appears to be the principal gland in the human body;—one of its properties is to secrete a liquor which, by means of the nerves, is considered as the impulsive cause of all motion and sensation. The brain is generally divided into two parts, the *cerebrum* and *cerebellum*; from both of which issue certain cords, or ropey substances, called nerves. All the small cords, are distributed about the head, but the large one, called *medulla spinalis*, proceeds through a cavity in the bones, and, as from a store-house, supplies all the body with nerves. The nerves, as to their structure and appearance, are fibrous substances:—towards their extremities, branching off into innumerable partitions to every part of the body. The nerves are the grand organs both of motion and sensation.

"The large congeries of nerves that proceed from the spinal marrow are generally covered with thick coats, which serve for their defence. A very plain and simple experiment may suffice to show some of the principal uses to which the nerves are applied; divide the nerves that go to the hind leg of a frog, and it will render the animal incapable of the least sensation in the muscles: nor will it be able to move that limb, although the circulation be not thereby impeded, but still goes on as before. We may consider the nerves' therefore, as conducive to two primary purposes; first, that of rendering the conscious faculty sensible of any injury done to the body, and secondly of being themselves subservient to the motions of the body.

"In consequence of the violent motion constantly carried on in the vessels, the fluid part will be continually subject to waste, and the solids have a tendency to decay by the perpetual friction that arises; some means must therefore be adopted for renew-

ing those parts,—this nature has provided for by the food we take for sustenance, which being received into the body undergoes an operation, which assimilates it to the system. Even in those animals that derive their support from the surrounding element the nourishment is not imbibed by pores, as in the case of vegetables, but is first taken into the stomach.

“The manner in which the food is assimilated, will be spoken of hereafter; it doubtless undergoes a sort of trituration in the stomach, and becomes mixed with several fluids, as the bile, saliva, &c. It is also assisted in this operation, by the animal heat. It is further evident that the unprofitable noxious parts of our aliment must be carried off, and this is done by perspiration, &c.

“To facilitate the motion of the parts of the body on one another, they are provided with an adipose or fatty membrane called the cellular substance and the skin over this is extremely sensible, so as to give warning of danger, yet not of so great sensibility as to occasion pain. It is also covered with a cuticle which is very thin and deprived of the power of sensation. It may be observed here also, that all animals being subject to decay, it becomes necessary that means be furnished for their reproduction and this we see provided for, by the contrivance of nature.

“Anatomy, in the theory of it, especially when joined by physiology can seldom fail to excite the curiosity of persons of taste, as a branch of philosophy, since if it affords gratification to acquire some insight into the structure of the body, it is certainly more so, to trace all the latent springs, which give life, vigour and motion to the machine, and to observe the admirable mechanism, by which so many different functions are executed. The most renowned philosophers before the Christian era, even from the slight acquaintance they had with the structure of animals, expressed their firm conviction, of the existence and attributes of a deity, more from this consideration than from any thing else around them. Let your soul, says Antoninus, (the pagan philosopher) receive the deity, as your corporeal frame does the air; for the influences of the one, are no less vital than the other; this intimate correspondence is

very practicable, for there is an omnipresent spirit, which lies as open and pervious to your mind, as the air you breathe does to your lungs; but then you must remember to be disposed to draw it.

“The study and observation therefore of anatomical facts, will lead to the best purposes. It will excite admiration of, and gratitude to, the supreme Author of our being: it will create an enthusiastical, yet rational desire, *to live again*, with more expanded faculties—and gift us with the means of comprehending the whole plan of the beneficent author of nature, in so forming the universe, and regularly directing all its operations. It will lay a foundation for acquiring such a knowledge of our physical temperament, and of the various medicines adapted to it by nature and art, as will constitute us more unerring guardians of our own health and happiness; an art in some degree indispensable as the author of the Spectator observes, for every one to learn.

“Man indeed of all animals, is possessed with the greatest facilities of accommodating his constitution to all seasons and climates: from thence it seems not unfair to conclude, that most of our diseases are brought on by a careless or imprudent management of ourselves; and our progression in the knowledge of natural and artificial remedies will of necessity keep pace with our knowledge in anatomy, and the law, of the animal œconomy—thus the seed of disease may be discovered, and destroyed ere it has time to take root.

“In fine, on this science, the interests of society are immediate and strong.

“In the ensuing chapters, it is intended to trace the operations of nature, through the intricate labyrinth of man, the most sublime and complicated being, in the visible productions of the Almighty—

“Let us then proceed to observe, as Garth, beautifully expands the idea:

“How she unfolds, the faint, the dawning strife
Of infant atoms kindling into life;
How ductile matter now meanders takes
And slender trains of twisting fibres makes
And how the viscons seeks the closer
By just degrees to harden into bone;

While the more loose, flow from the
vital urn
And in full tide of purple streams return;
How lambent flames from life's bright
lamp arise,
And dart in emanations through the
eyes;
How from each sluice a gentle torrent
pours
To slake a feverish heat with ambient
showers.
Whence, their mechanic powers, the
spirits claim
How great their force, how delicate
their frame
How the same nerves are fashion'd to
sustain
The greatest pleasure and the greatest
pain,
Why bilious juice a golden light puts on,
And floods of chyle in silver currents
run,
How the dim speck of entity began
T' exert its primo-genial heat, and
stretch to man."

"God of perfection! How bene-
volently hast thou displayed thyself
in man!—Behold the human body!
that fair investiture of all that is most
beauteous.—Unity in variety! Variety
in unity! What elegance, what prop-
riety, what symmetry through all
the forms, all the members! How im-
perceptible, how infinite are the gra-
dations that constitute this beauteous
whole."

A still further Illustration of the
Human Body, will be found in his
account of the Thorax, the seat of the
HEART.—

"The cavity of the *thorax*, or chest,
is that cavity which extends from the
lower part of the neck to the dia-
phragm, and includes those vital or-
gans—the heart, lungs, trachea or
windpipe, and cesophagus or gullet.
It is formed by the ribs and vertebræ
of the back, covered with muscles and
the common integuments, and before
by the glandular bodies called breasts.
The muscular fibres between the ribs
are called intercostal muscles, from
their situation. The breasts are two
large conglomerate glands, mixed
with adipose membrane, that is made
up of many small distinct glands, in
which the milk is secreted from the
ends of the arteries. The excretory
ducts of these glands uniting as they
approach the nipple, form about a

dozen milky tubes, which open at its
top; they are capable of distension or
contraction, but are moderately cor-
rugated, to prevent an involuntary
flow of milk, unless the distending
force from accumulation be too great.
The operation of suction depends on
the principles of the air-pump, and
the flow of milk through the lacti-
ferous tubes is facilitated from their
being stretched out. Milk is com-
posed of oil, mucilage, and water,
and a considerable quantity of sugar.

"The thorax is every where lined
with a membrane of a firm texture,
called the pleura, composed of two
distinct portions or bags, which join-
ing literally, form a septum called
mediastinum, which divides the cavity
into two parts, and is attached behind
to the vertebræ, and before to the
sternum. The laminæ which form
this septum are separated at the lower
part to accommodate the heart, and
at the upper part, to receive between
them the thymus. The pleura, like
all membranes lining cavities, is sup-
plied with moisture, which prevents
adhesions, which, when in too great
quantity, or not properly carried off,
accumulates, and produce the hy-
drops pectoris.

"The mediastinum, by dividing
the breast, prevents the compress of
the lungs when we lie on one side, and
consequently contributes to free res-
piration, when any pressure invades.
If a sword passes the ribs into the ca-
vity of the thorax, the lungs on that
side cease to act, because the air ad-
mitted by the wound prevents the di-
lation of that lobe, while the other
lobe, which the mediastinum separates,
remains unhurt, and performs its usual
functions.

"The thymus is a glandular sub-
stance, whose use is not perfectly
known, not having an excretory duct.
It is oblong, larger in the fœtus,
and children, than in adults, and is
nearly effaced in some old subjects.
Its situation is the upper part of the
thorax.

"A fleshy and membranous sep-
tum, called the diaphragm or midriff,
parts the cavity of the thorax from
the cavity of the belly. This midriff
is, like the heart, in constant action,
but its motion is about one fourth
less. It is a muscle both of voluntary
and involuntary action. Being com-
posed mostly of muscular fibres, it

* Holcroft's Lavater, 8vo.

may class with the muscles. Its middle part is tendinous, and it is covered by the pleura above, and by the peritonium below. It may be easily seen in the animal as suspended in a butcher's shop, running then horizontally across the cavity of the body, and commonly called the skirt. It is a chief agent in respiration; when its fibres contract, its convex side towards the thorax becomes flat, and by thus increasing the cavity, allows a complete dilatation of the lungs, by the air filling them in respiration. The fibres of the diaphragm then relax, and the cavity being diminished, the air is driven out, and this is termed expiration. The diaphragm acts in assisting various efforts of nature; and coughing, sneezing, speaking, gaping, and sighing, could not take place without its assistance.

"The trachea, or windpipe, is that cartilaginous and membranous canal through which the air is conveyed to the lungs. Five cartilages form its upper part, which is called the larynx; the first of these is placed over the glottis or mouth of the larynx, and is called epiglottis, which closes the passage to the lungs when we swallow. The fore-part of the larynx is formed by two cartilages, called thyroid or scutiform, and cricoid or annular; both may be felt under the skin at the fore part of the throat; the convexity of the thyroid forms a visible eminence, called *Pomum Adami*, larger in males than in females. These cartilages, with the assistance of several muscles, dilate and contract the larynx, and perform that variety of motion, which point it out as the principal organ of the voice; for when the air passes through a wound in the trachea it produces no sound.

"From the larynx, the canal begins to take the name of trachea, and extends from thence as far as the third or fourth vertebrae of the back, where it divides into two branches, the right and left bronchial tubes, which ramify through their respective lobes of the lungs.

"The lungs fill the greater part of the cavity of the breast, are of a soft and spongy nature, and divide into two lobes, separated by the mediastinum, and externally covered by the pleura. Each is divided into lesser lobes, commonly three on the right,

and two on the left. The ramifications of the bronchi, becoming more and more minute, at length end in the cellular spaces which form the greater part of the lungs, and readily communicate with each other.

"Two series of arteries carry blood to the lungs, which possess but little sensibility. The bronchial arteries nourish them, and the bronchial vein returns the blood to the vena azygos. It is singular, but the pulmonary artery and vein are not intended to nourish the lungs, but the blood passing them, undergoes such changes, and acquires from the atmospheric air such principles, as are of the utmost importance to animal life. On this subject the reader may refer to the works of Dr. Beddoes, Thornton, &c. in which are displayed the most important results, from the recent discovery of the functions of the lungs, as to their contact with the air*.

"The pulmonary artery has the blood from the right ventricle of the heart, and dividing in two, accompany the bronchi every where by its ramifications through the lungs; the blood returns by the pulmonary vein, which gradually forming a considerable trunk, goes to the left ventricle of the heart; so that the quantity of blood sent to the lungs, exceeds that sent to any other part in the same time.

"In the cavity of the thorax are also the pericardium and the heart. The two membranous bags of the pleura, which form the mediastinum, recede one from the other, so as to afford a lodgment to a firm membra-

* The blood, as it passes through the lungs, absorbs a portion of air, and carries it along with it through the blood-vessels. During the circulation, this air is gradually decomposed by the blood, its oxygen and part of its azote entering into new combinations, while at the same time a portion of azote, of carbonic acid, and water, is evolved. When the blood returns to the lungs, it absorbs a new dose of air, and at the same time lets go the azotic gas, carbonic acid gas, and watery vapour, which had been formed during the circulation. The same changes are again repeated, and the same substances emitted, every time the blood goes to the lungs.

System of Chemistry, by Thomas Thomson, vol. iv. p. 497.

neous sac, in which the heart is securely placed, called the pericardium, composed of two tunics, united by cellular membrane.

"This bag adheres to the diaphragm, and contains a liquor which lubricates the heart. It is usually large enough to contain the heart loosely. As its cavity does not extend to the sternum, the lungs cover it in inspiration; and as it every where invests the heart, it secures it from being injured by any fluid extravasated into the cavities of the thorax.

"The heart is a hollow involuntary muscle, of a conical shape, situated transversely between the laminae of the mediastinum, at the lower part of the thorax; its basis to the right, its point or apex towards the left side. Its basis, from which the great vessels originate, is covered with fat, and it has two hollow and fleshy appendages, called auricles. The heart includes two cavities, termed the right and left ventricles, separated by a fleshy septum:—of the uses of these particular parts we have before spoken*. The heart is the strongest muscle in the body; in all creatures it survives for a long while the death of the body: for when the creature has died, and the breathing and pulse have long ceased, and the body is cold; when the other muscles of the body are rigid; when the stomach has ceased to feel; when the bowels, which preserve their contractile power the longest, have ceased to roll, and they also feel stimuli no more—still the heart preserves its irritability; it preserves it when torn from the body and laid out upon the table; heat, caustics, sharp points, excite it to move again.

"The heart is supposed, in popular language, (says Dr. Johnson), to be the seat sometimes of courage, sometimes of affection, sometimes of honesty, or baseness.

The following Sonnet, on the HEART, was presented by a Gentleman of considerable poetic and literary Talents.

1.

In every mortal form resides
The panting source of breath;
'Tis thence the purple current glides;
There centres life and death.

* See Chapter VI. on the blood-vessels.

2.
This flutt'ring pris'ner can impart
To man extatic joy;
'Tis the sensations of the heart
Yield bliss, or bliss destroy.

3.
Thence flows the agony of grief,
For kindred, parent, friend;
'Tis this alone can yield relief,
And pitying comfort lend.

4.
But, ah! more potent far than this
Is what we all must prove,
When we experience the soft bliss
Which flows from tenderest love.

5.
'Tis there the urchin's arrows fly
Which raise the warm desire;
From thence burst forth the ferv'rish sigh,
When rapture fans the fire.

6.
Thus kindles in the heart each glow
That warms our senseless clod;
From thence the gen'rous feelings flow
Which stamp us sons of God.

May, 1802.

"The heart, though somewhat confined by the pericardium, rolls about in the thorax: we turn to our left side in bed, and it beats there; we turn over to our right side, and the heart falls back into the chest, so that its pulsation is no where to be perceived; we incline to our left side again, and it beats quick and strong.

"The stimulus of aliment upon the stomach, and of blood upon the heart and arteries, probably cease to be felt only from the influence of habit. The exercise of walking, which was originally the result of a deliberate act of the will, is performed from habit without the least degree of consciousness."

Similar passages might have been selected, but a sufficient portion of this curious work has been given to enable the reader to judge of its contents.

IV. A HUMBLE ATTEMPT to promote UNION and PEACE among CHRISTIANS, by inculcating the Principles of Christian Liberty. To which is added an Appendix; 1. Concerning the Jews, 2. Concerning Deists, 3. Containing short Extracts. By R. WRIGHT. Thin Octavo. Vidler.

THE preface so fully explains the object of this work, that we shall introduce it.—

"It ought not to excite surprise that christians are still divided in their opinions, seeing this has been the case from the days of the apostles down to the present time; it ought rather to excite surprise, that, notwithstanding all the strong recommendations of mutual forbearance and brotherly love contained in the New Testament, supported as they are by the example of Christ and his apostles, evident as their importance is from the experience of ages, and urgent as their necessity must appear to every considerate person in the present period, christians should still be divided in affection. During the middle ages the light of revelation, in common with those of literature and science, suffered almost a total eclipse; nor can it reasonably be expected that the darkness which so long enveloped christendom should at once totally disappear. Every thing in the mind of man, and in human affairs, is progressive. The darkness which was for ages accumulating can be dispelled only by ages of enquiry and improvement. Since christians emerged from the darkness of the middle ages there has not been time for them to examine every subject with that nicety, to trace all its relations and bearings to that degree, which might produce general agreement in opinion. Nor have they yet attained that degree of candour and liberality which seems requisite in order to their properly understanding one another. Could leading men of different parties be brought to converse together with freedom and candor, to set a proper value upon integrity and moral excellence in those who differ from them, and to inculcate the principles of christian liberty to the utmost of their power in their particular connections, the prejudices which christians entertain respecting each other would soon abate and more union take place among them. For want of knowing one another better, good men view each other in the most unfavorable light, and prejudices subversive of genuine liberality and mutual affection are suffered to take root. Men are educated differently, hence prejudices arise in favor of particular views of things, and against others, which will more or less influence the judgment and bias the mind in the examination of particular subjects. Perhaps, few men have been able entirely to

divest themselves of all their early prejudices; those who have thought deeply know how extremely difficult it is to escape from their influence; perhaps none are entirely free from it. Different persons have been brought to be serious and religious among christians of different parties, and have, perhaps, received without much examination the opinions of a party as unquestionable truth. All christians do not possess the same degree of capacity and mental energy, have not the same penetration and readiness of conception: hence some can discover truth, detect error, weigh evidence, and trace premises to their conclusions, with much greater facility and accuracy than others.—Nor do all who are equally sincere in the profession of the gospel enjoy equal means of improvement, equal opportunity of attaining knowledge. All have not made the same progress of religion, and none are perfect in knowledge. The present state may be viewed as the infancy of our being, in which we do little more than acquire the rudiments of divine knowledge and mental excellence, which will be brought to maturity in the future stages of our existence. While we all look forward to a brighter day, to a more perfect state of knowledge and enjoyment, let not our present differences, arising from ignorance, weakness and inexperience, or unavoidable circumstances, not badness of intention, make any breach in our mutual affection.

"I am aware that some christians will suppose that the admission of what is contended for in the following pages implies an indifference to truth; but this supposition is founded in mistake, it ariseth from not distinguishing between men, and what are thought to be their errors. The greatest degree of mutual forbearance, candor and liberality of sentiment is consistent with the most ardent love of truth. We ought to pursue truth by all the means in our power, steadily to maintain, and zealously to promote it; but this ought to be done with gentleness of manner; we should ever unite the 'suaviter in modo.' with the 'fortiter in re.' If we would promote truth it must be in the spirit of Jesus Christ.

"However much divided in opinion, the followers of Christ are bound

to keep 'the unity of the spirit in the bond of peace.' Their great Master, before his death, declared 'peace I leave with you:' it was a bequest of great value, and ought to have been preserved with the utmost care; but, alas! it was soon sacrificed to the love of pre-eminence, the gratification of human pride; still, it is recoverable, and it behoveth us to use every exertion to promote its restoration.

'Those christians best deserve the name,
Who studiously make peace their aim:
Peace, both the duty and the prize
Of him that creeps, and him that flies.'

COWPER.

"It has been my study to avoid mixing the peculiar tenets of any party of christians with the subject stated in the following pages, my wish being to render the work acceptable and useful to christians of all denominations. Should this feeble effort succeed in promoting liberality, union and peace among the followers of the meek and lowly Jesus, I shall rejoice in having made it.

R. W.

As a fair specimen of the work,
take the short chapter

ON HERESY.

"As the cry of Heresy has frequently spread an alarm, roused the spirit of persecution, let loose the worst passions of the human heart, dismembered churches, and produced animosity and confusion among christian brethren, it seems requisite for me to take some notice of the nature of heresy, and guard the reader against the too common abuse of the term.—It is to be hoped that in the present enlightened age the cry of heresy has ceased to terrify, and light the torch of discord, as it once did; yet there is reason to fear that some men are still so weak as to be deterred from the free examination of subjects by the magic of its sound. Formerly heretic was the most odious name with which a man could be branded; and heresy deemed the greatest of crimes; consequently heretics were thought worthy of the severest punishment; but it is to be hoped such days of ignorance and barbarity will no more return. According to ancient writers,

the word heresy in its primitive acceptation was harmless—'as (says a great writer) it only signified election or choice, and is used for an opinion, which a man chooseth, as best or most probable. Heresy and heretic, are often used by ancient writers as words of indifferent meaning, and the several ways of philosophising were called sects or heresies.—It might be useful to us to adhere to the primitive acceptation of the word, then we should not conclude any thing unfavorable to the character of a man from his being called a heretic; only that he differed in his opinions from those who called him so, a thing which certainly has nothing of criminality in it.

"It is curious to observe how variously the words heresy and heretic have been applied. The doctrines of Athanasius, of Arius, of Sabellius, of Luther, of Calvin, of Socinus have all been pronounced heresies. The same doctrines have been heretical in one age, and orthodox in another. What has been thought so heretical as to deserve the most cruel death in one country, has been thought worthy of honours and emoluments in another. Luther, Calvin, Beza, and others among the reformers, thought a dissent from their opinions heresy, and that those who dared to dissent from them ought to be burned alive. The Pope of Rome, said they were all heretics, for they all dissented from him, and that they ought all to be burned alive. The reformers destroyed men for their opinions; but the pope destroyed the greatest number, for he had most power. It is evident the Pope and the reformers acted upon the same principle towards those they called heretics; both construed difference of opinion into a crime, and then concluded it to be deserving of capital punishment. It was a fatal mistake, and caused the immolation of multitudes of innocent victims. It is difficult to say what has not been called heresy at one time or other. Were we to conclude all in the list of heretics who have been branded with the name, who among the professors of the gospel could claim exemption; for what party is there among christians which has not, at one time or other, had the odious epithet applied to it? It is evident there must have been some abuse, or at least some misapplication of terms in this busi-

ness. After the equivocal and indiscriminate application of the terms heretic and heresy, among christians of different denominations, there can be nothing in them to frighten the man of a virtuous and independent mind. As the word has been generally applied, an here-y is an opinion not generally received and an heretic one who, in thinking for himself, and acting according to the dictates of his own conscience, differs from others. But in this there is nothing contrary to integrity and virtue. Paul was a heretic in the eyes of the Jews, and confessed that after the way which they called heresy, so worshipped he the God of his fathers. Acts xxiv.

14. "It is acknowledged that the word heresy is sometimes used by the apostles in a bad sense; but then it is never applied to mere matters of opinion, nor to those errors which may consist with integrity. The heresies mentioned, 1 Cor. xi. 19. consisted, not in erroneous sentiments merely, but in persons, influenced by a sectarian spirit, dividing the church into parties, breaking the unity of the spirit, and dissolving the bonds of peace.—When persons in the present day form their private opinions into articles of faith and refuse to hold communion with any but those who will receive them as such, they become the authors of such heresies as the apostle described; not so those men who, though deemed heretical by their brethren, labor to keep the unity of the spirit in the bonds of peace with all their fellow christians. Again, Gal. v. 20. heresies are reckoned among immoral practices; which shows that the apostle applied the term, not to involuntary mistakes, but to something of an immoral nature: and indeed there can be no worse heresy than in holding the truth in unrighteousness, nor any worse heretics than immoral professors of the gospel. But it has been acknowledged by their opponents, that many of those who have been branded with the name of heretics have been the most virtuous of men; than which nothing can be a stronger proof of the misapplication of the term. Those whom Peter describes as bringing in damnable heresies, are evidently vicious characters, who deny the Lord by their abominable practices, 2 Pet. ii. 1.

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not pious men who differ from others in their sentiments. The Heretic which Paul would have rejected, is not an upright mistaken man, but one who is so far subverted as to allow himself in known sin, and is self-condemned; for no man can be self-condemned but he who does what he believes to be wrong, Tit. iii. 11. Those are the most like Paul's heretic who from sinister motives act contrary to their own consciences in religious matters; but there can be no propriety in applying what he says to a sincere and virtuous man, who judges for himself, and speaks and acts with integrity, whatever may be his mistakes. Seeing christians at large vary in their opinions, and differ in some points of christian practice, if a religious difference be a heresy, who is to decide to what persons or parties among them the charge of heresy attaches, and who they are to whom it does not belong? If a real heretic be one who, to attain some sinister end, foment divisions among christians, aims to set himself over his brethren, and become the head of a party, and who in affecting his purpose acts contrary to what he knows to be right, there can be no difficulty in judging who are not, and who are real heretics. Such are the characters the apostles exhorted christians to avoid, Rom. xvi. 17. Let us never reject any man as an heretic, who is sincere in what he professes, and whose conversation is consistent with the gospel of Christ; for the Lord Jesus will not reject such at his coming; besides, by rejecting such we should foment divisions among christians, and perhaps make way for the increase of heresies or sects."

Of the three articles in the appendix we select the last, containing extracts against *Intolerance*, an evil of an enormous magnitude, which has long and sorely afflicted the religious world.

"I might have enriched the pages of this work with quotations from numerous writers; but that would have swelled it beyond the limits I had proposed; besides a judicious collection of testimonies in favor of christian liberality has been made by a truly excellent writer: * I will, however, be-

* Mr. J. Evans, in the Sequel to his Sketch of the different Denominations

D

fore I lay down my pen; make a few quotations, which will show the opinion of several great men on the principal subjects I have attempted to investigate.

"Heaven and hell are not more distant than the benevolent spirit of the gospel, and the malignant spirit of party. The most impious wars ever made were those called holy wars. He who hates another man for not being a christian, is himself not a christian. — Christianity breathes love and peace; and good will to men.

LORD LYTTLETON.

"There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the christian religion; more iniquitous and unjust, more impolitic; than persecution. It is against natural religion, revealed religion, and sound policy.

LORD MANSFIELD.

"Surely every medicine is an innovation; and he that will not apply new remedies, must expect new evils; for time is the greatest innovator. And if time of course alter things to the worse, and wisdom and counsel shall not alter them to the better, what shall be the end?

LORD BACON.

"It is said, that religious sects have done great mischief, when they were not kept under restraint; but history affords no proof that sects have ever been mischievous, when they were not oppressed and persecuted by the ruling church.

LORD CHATHAM.

"The sword of the word of God ought to be the sole weapon; and those who are no longer to be compelled, should be gently attracted by moderate conversations and amiable discussions.

PRESIDENT DE THOU.

"An assent yielded through fear or interest, cannot make a christian; to be a christian it is necessary to believe. Authority may indeed extort a sacrifice, but it cannot persuade. This therefore is not the method which Jesus Christ has ordained for

into which the Christian World is divided: a work which deserves the serious attention of christians of all parties, and is eminently calculated to abate prejudice and promote peace.

propagating his religion. He has even excluded the penalties which the jewish law enjoined against the disobedient: The prodigal son who leaves his father's house, is not pursued to deter others; his return is wished for, but it is not precipitated.

"I am conscious how many wars heresies have occasioned: but was it not because we were desirous of persecuting such? The man who believes with sincerity, believes also with more firmness, when you would oblige him to change his creed, without at the same time convincing him, and he becomes obstinate: his obstinacy kindles his zeal, his zeal inflames him. You wished to make a convert, you have made a fanatic and a madman. — Men ask nothing more for their opinions than freedom: if you would take it from them, you put arms into their hands, grant it them, they will remain tranquil.

M. TURGOT.

"I acknowledge that history is full of religious wars: but we must take care to observe, it was not the multiplicity of religions that produced these wars, it was the intolerating spirit which animated that which thought she had the power of governing. — "If there was nothing of inhumanity in forcing the conscience of another, though there did not arise from it any of those bad effects which spring from it by thousands, it would be folly to advise it.

MONTESQUIEU.

"Freedom is a privilege, at once sacred and inviolable, which men bring with them into the world, and which is designed to influence the whole of their opinions. The freedom of thought is paramount to all power whatsoever; and its sanctuary is the heart! To fetter the conscience is injustice! to ensnare or to rebel against it, is an act of sacrilege: but to torture it by the attempt to force its feelings from their propriety, is horrible intolerance; it is the most abandoned violation of all the maxims of morality and religion! Error, far from being guilt, is truth in the idea of the person by whom it has been embraced.

"It is not for toleration that I plead. — As to intolerance, that savage word, I hope that it is expunged, for ever, from our annals. Toleration suggests the idea of pity, which de-

grades the dignity of man; but, liberty ought to be the same in favor of all the world. I demand liberty for those proscribed people; for those wretched wanderers from place to place, over the whole surface of the globe; for those numerous victims to humiliation; I mean the persecuted jews.

M. KABAUD DE SAINT ETIENNE.

"If he, that perhaps pursues his pleasures or interests, as much or more than I do, and allows me to have as much good sense as he has in all other matters, tells me I should be of his opinion, but that passion or interest blinds me; unless he can convince me how or where this lies, he is but where he was, only pretends to know me better than I do myself, who cannot imagine, why I should not have as much care of my soul, as he has of his.—A man that tells me my opinions are absurd or ridiculous, impertinent or unreasonable, because they differ from his, seems to intend a quarrel, instead of a dispute; and calls me fool or madman with a little more circumstance; though perhaps I past for one as well in my senses as he, as pertinent in talk, and as prudent in life: yet these are the common civilities in religious argument, of sufficient and conceited men, who talk much of right reason, and mean always their own; and make their private imagination the measure of general truth. But such language determines all between us, and the dispute comes to end in three words at last, which it might as well have ended in at first: that he is in the right and I am in the wrong.

SIR WILLIAM TEMPLE.

"No way whatsoever that I shall walk in, against the dictates of my conscience, will ever bring me to the mansions of the blessed. I may grow rich by an art that I take no delight in: I may be cured of some disease by remedies that I have no faith in; but I cannot be saved by a religion that I distrust, and a worship that I abhor. It is in vain for an unbeliever to take up the outward show of another man's profession; faith only and inward sincerity, are the things that procure acceptance with God. The most likely and most approved remedy can have no effect upon the patient, if his stomach reject it as soon as taken. And you

will in vain cram a medicine down a man's throat, which his particular constitution will be sure to turn into poison. In a word; whatsoever may be doubtful in religion, yet this is at least certain, that no religion, which I believe not to be true, can be either true or profitable unto me.

MR. LOCKE.

"The readiest way in the world to thin heaven and replenish the regions of hell, is to call in the spirit of bigotry. This will immediately arraign, and condemn, and execute, all that do not bow down and worship the image of our idolatry. Possessing exclusive prerogatives, it rejects every other claim—'Stand by, I am sounder than thou.' The temple of the Lord—the temple of the Lord—the temple of the Lord are we!' How many of the dead has this intolerance sentenced to eternal misery, who will shine like stars in the kingdom of our Father; how many living characters does it not reprobate as enemies to the cross of Christ, who are placing in it all their glory! No wonder if under the influence of this consuming zeal, we form lessening views of the number of the saved. 'I only am left'—yes, they are few indeed, if none belong to them who do not belong to your party—that do not see with your eyes."

MR. W. JAY.

"Every species of intolerance which enjoins suppression and silence, and every species of persecution which enforces such injunctions, is adverse to the progress of truth; forasmuch as it causes that to be fixed by one set of men, at one time, which is much better, and with much more probability of success, left to the independent and progressive enquiries of separate individuals. Truth results from discussion and from controversy: is investigated by the labors and researches of private persons. Whatever therefore prohibits these, obstructs that industry and that liberty which it is the common interest of mankind to promote." "Persecution produces no sincere conviction, nor any real change of opinion. On the contrary, it vitiates the public morals by driving men to prevarication, and commonly ends in a general, though secret, infidelity, by imposing, under the name of revealed religion, systems of doctrine which

men cannot believe and dare not examine.

ARCHDEACON PALEY.

"There is a somewhat, in our common faith, in which all are agreed, and that somewhat is, in my opinion, a circumstance of such ineffable importance, that I will never refuse the right hand of christian fellowship to him who acknowledges its truth, never think or speak of him with disrespect, nor with true Pharisaical pride esteem myself to be more orthodox, more acceptable to my Redeemer than he is, and that somewhat is eternal life, the gift of God through Jesus Christ.

BISHOP OF LANDAFF.

"It affords edifying prospects indeed, to see christians of different denominations dwell together in more charity and conduct themselves in respect to each other with a more christian like spirit, than ever they have done in any former age."

GENERAL WASHINGTON."

V. A VOYAGE in the INDIAN OCEAN and to BENGAL, undertaken in the years 1789 and 1790: containing an Account of the Sechelles Islands and Trincomale; the character and arts of the people of India; with some remarkable religious rites of the inhabitants of Bengal. To which is added, a Voyage in the Red Sea, including a description of Mecha, and of the trade of the Arabs of Yemen, with some particulars of their manners, customs, &c. In two volumes. Translated from the French of L. DE GRANDPRE, an Officer in the French Army. With engravings, and a view of the citadel of Calcutta. 8vo. ROBINSON, 1803.

THE importance of our settlements in the East-Indies renders every account of that part of the world important to Englishmen, who derive from thence a great part of their wealth and respectability. We will therefore extract this writer's description of CALCUTTA. We shall, however, first transcribe his sketch of his approach towards the city.

"Continuing to ascend the river, (GANGES) we arrived at Coulpy, or Port-Diamond, as it is called by the English, who have provided here cormors for their ships; these are large anchors fixed in the ground, to which their vessels are fastened with more security than by their proper moorings.

"The english government has in this place port-officers, a large bakehouse, a shambles, and hospitals for its marine. A market is held here, in which the crews of vessels may find in abundance every refreshment which the country produces.

"Above this port the bed of the river turns to the left, leaving to the right a very dangerous sand-bank. At a short distance further is the mouth of a large river, improperly called the Old Ganges. It is not till we pass the confluence of these waters, that the borders of the Hoogly begin to be picturesque. Its immense width is here reduced to that of an ordinary large river, and affords the pleasant prospect of both banks.

"A little higher on the right is Fulta, a dutch possession, accustomed formerly, in the prosperous days of that company, to receive ships of considerable burden; but reduced now to so low a state, as to see only a single galliot, sent annually to take in some bales of goods, prepared in the settlement of Chinsura. This galliot is sometimes accompanied by a smaller vessel; and this forms at present the whole extent of the dutch commerce in Bengal.

"The establishment on shore consists of two houses; of which one is an inn, built partly of bricks, and the other the residence of the commandant. This officer is a negro, charged by the company with the care of displaying their flag on a tree, in the manner of a mast. This house is still less splendid than the inn, for it is constructed entirely of straw. The indian town however is very considerable, and has a bazar, which is well supplied. This small settlement resembles, in one point, all the colonies belonging to the Dutch on the Ganges; that of being the scene of the most unrestrained debauchery. This perfectly suits the disposition of the sailors, who here recruit the number of unhappy females that go to Port-Diamond to administer to the pleasure of the english crews, which are numerous, to contribute to

fill their hospitals, and often to leave their lovers sad tokens of remembrance during their life.

"My pilot having anchored near this village, I was desirous of going on shore to take a walk; but, as the current was too strong for me to reach the town, I landed in an adjacent meadow. The first thing that met my view was a pangolin, which I pursued to the entrance of its retreat, when I made a stroke at it with my sword, which broke between two of the scales.

"I then proceeded towards the village, passing through a very thick wood, across which was a path about three feet wide. I was preceded by a pion, and followed by two boys, whom the sircar of one of my friends, who had expected my arrival, had sent to meet me. To my surprise the pion suddenly made a long leap, and ran off as fast as he could. I advanced to learn the cause, and was equally terrified myself on seeing an enormous serpent, that lay stretched across the path in which I was walking. Its length was so immense, that I could see neither its head nor its tail, which were concealed in the bushes. Its colour was brown; it crept very slowly along, and appeared to be of the size of an eighteen-inch cable; that is to say, as nearly as I could judge, about eighteen inches in circumference. I followed the example of my soldier, and, without affecting a courage, which would have been the more ill-timed, as my sword, at best but a sorry weapon in such extremity, was already broken, jumped over this monster, and proceeded with a little more alertness than the usual pace. The two boys behind me, alarmed at seeing a pion fly, and even an european follow him with tolerable quickness, ran back, and did not rejoin me till the next day on board my vessel.

"After ascending some leagues high on the river, we find on the right bank the anchoring ground of Mayapour. This place was formerly to the French, what Fulta was to the Dutch: it was the road where such vessels of the french company stopped, that were unable to proceed to Chandernagore for want of the necessary depth of water. This place also has undergone the same fate as Fulta, in proportion as the affairs of France have declined in this quarter. It is at present even in a worse condition than the village; for

it has now no european houses, and no flag; a few huts and a miserable bazar scarcely bear testimony to its former existence. No traces recall the idea of commerce of this place during the splendour of the french company: a striking example of the vicissitudes of human institutions! Mayapour was a port of extensive trade; and vessels of fifteen hundred tons burden frequented its road in great numbers, dispensing abundance and luxury, when Port-Diamond did not as yet exist. At present the latter is flourishing, while the former is deserted, and offers nothing but its name to remind the traveller of its ancient opulence: the common destiny of all the french establishments, which a constant succession of adverse events has condemned to oblivion.

"At last, after proceeding a few leagues above Mayapour, the gardens and sumptuous palaces, which meet the eye, announce our approach to the capital of the East, and metropolis of the english empire in Asia, and the finest colony in the world. The magnificence of the residences, the luxury which has converted the banks of the river into delightful gardens, and the costliness and elegance of their decorations, all denote the opulence and power of the conquerors of India and the masters of the Ganges.

"The windings of this river conceal in some degree the town of Calcutta, which we do not perceive till we are within a short distance of it. Fort-William, the finest fortress that exists out of Europe, presents itself immediately to the sight, which it astonishes by its grandeur and the splendour of the buildings, that are seen above its ramparts. The houses, which form the first front of the tower to the end of the glacis, are so many magnificent palaces, some of them have a peristyle of four-and-twenty pillars. All these structures, disposed in an irregular line through a space of more than a league, form an inconceivably striking prospect, and give to the town a most noble and majestic appearance.

"Calcutta is the only european settlement of any importance on this bank of the Ganges: the other nations have fixed upon the left side, while the English alone have preferred the right. Whatever were the causes of this preference, the situation is ill-chosen. The ground is not sufficiently raised

above the level of the river and frequently, in the high tides, the esplanade which separates the citadel from the town, if not totally inundated, is at least covered with water in different parts so as to be impassable.

"The air of Calcutta is by no means healthy, its position between the river and a large lake in its rear subjecting it to the influence of unwholesome exhalations: but the European inhabitants remedy this defect by living in the country. There is however one inconvenience that cannot be remedied, which is the situation of its port. This stands exactly at the turn of two points, which augment the violence of the current in every state of the tide. The bar is frequently here of sufficient strength to drive the vessels from their moorings. The currents being extremely violent, particularly in July and August, the time of the melting the snow on the mountains in the interior parts of the country, the first effect of the flood-tide at these periods is, not only to stop the course of the river, but to surmount it with so much force as to require a rapid course of its own. Bengal lies so low, that when the sea, increased by these torrents, rushes in this manner into the bed of the river, its violence is irresistible. The ebb current, meeting a similar obstacle, has at first a tendency to raise itself, but the flood being impelled with a superior force, gains the ascendancy and passes over it. From this shock results a very heavy and foaming surge, which the tide pushes before it with a prodigious rapidity, to the imminent danger of every boat that is not prudent enough to keep out of its way.

"This bar has never its full effect, but on one side of the river at a time; and the mischief it occasions may be avoided by taking the side on which it is weakest, which may easily be perceived. Every salient angle in the windings of the river, presenting an obstacle to its progress, throws it towards the contrary bank, and it continues thus till repelled by another projection, which turns it again. The Indians flock to the borders of the river, impatient to wet themselves with the water which they believe to be salutary, and which they sprinkle over their bodies with devotion, uttering as they do it exclamations of joy.

"Calcutta is situated so as to receive

the whole force of the bar, which sometimes, and especially in the spring-tides, is very great. To render this anchorage as wretched as possible, it is interspersed with numerous sand-banks, even opposite to the fort and the town. The necessary operations of the port are thus checked; and when the depth of the river is reduced by the ebb, its course, obstructed by these impediments, increases in rapidity, and occasions innumerable accidents, such as destruction of boats, damage of vessels, loss of anchors, &c."

Now we shall take CALCUTTA itself.

"The governor-general of the English settlements, east of the Cape of Good Hope, resides at Calcutta. As there is no palace yet built for him, he lives in a house on the esplanade opposite the citadel. The house is handsome, but by no means equal to what it ought to be for a personage of so much importance. Many private individuals in the town have houses as good; and if the governor were disposed to any extraordinary luxury, he must curb his inclination for want of the necessary accommodation of room. The house of the governor of Pondicherry is much more magnificent.

"As we enter the town, a very extensive square opens before us, with a large piece of water in the middle, for the public use. The pond has a grass-plot round it, and the whole is inclosed by a wall breast-high, with a railing on the top. The sides of this enclosure are each nearly five hundred yards in length. The square itself is composed of magnificent houses, which render Calcutta not only the handsomest town in Asia, but one of the finest in the world. One side of the square consists of a range of buildings occupied by persons in civil employments under the company, such as writers in the public offices. Part of the side towards the river is taken up by the old fort, which was the first citadel built by the English after their establishment in Bengal. It is an indifferent square, with extremely small bastions, that can mount at most but one gun, though the sides are pierced for two. The fort is without a ditch, and is no longer used for a fortification: the ramparts are converted into gardens, and on the bastions and in the inside of the fort houses have been built for persons in the service of the government,

particularly the officers of the custom-house, who transact their business there. These fortifications are so much reduced from the scale on which they were originally constructed, that the line of defence is now only a hundred and forty or a hundred and fifty yards in length, and the front not more than two hundred. Though this small fort was much superior to that which the English had built at first at Madras, it could not protect them from the resentment of the nabob of Bengal, Suraja Dowla, with whom they were at war: it was taken, and such of the english troops as escaped fled for safety to Cadjery, where also they were besieged. The conqueror, when he got possession of the fort at Calcutta, had the prisoners which he took there thrust one upon another into a hole, outside the fort, from which those only were fortunate enough to come out alive who happened to be uppermost in the heap, the rest were all suffocated. In remembrance of so flagrant an act of barbarity, the English, who were conquerors in their turn, erected a monument between the old fort and the right wing of the building occupied by the civil officers of the company, on the very spot where the deed was committed. It is a pyramid, truncated at the top, and standing upon a square pedestal, having a design in sculpture on each of its sides, and an inscription in the english and moorish languages, describing the occasion on which it was erected. It is surrounded with an iron railing to prevent access to it, has shrubs planted about it, and exhibits a mournful appearance, not unsuitable to the event which it is intended to commemorate.

"Close to the old fort is the theatre, which does not accord in appearance with the general beauty of the town, and in which there are seldom dramatic representations, for want of performers.

"There are two churches of the english establishment at Calcutta, one of which is built in a superb and regular style of architecture, with a circular range of pillars in front, of the dorie order, and beautiful in their proportion; the cornice and architrave, ornamented with the triglyphs, are in the same excellent taste, and the edifice altogether is a model of grandeur and elegance.

"There are also, besides these regu-

lar establishments, a catholic church belonging to the portuguese mission, another of the greek persuasion, in which the service is performed by monks of the order of St Basil, an armenian conventicle, a synagogue, several mosques, and a great number of pagodas: so that nearly all the religions in the world are assembled in this capital.

"The Black Town is to the north of Calcutta, and contiguous to it: it is extremely large, and its population, at the time of my last voyage, was computed at six hundred thousand Indians, women and children included.

"So considerable a town ought to possess a vigilant police; but in this respect it is very defective. Those who disturb the public tranquillity are indeed apprehended, but the condition of the town itself is disgustingly unclean. Most of the streets have a small canal on each side, serving as a drain both for them and the houses, that could not otherwise be inhabited, on account of their dampness; for the Ganges, in the great swells, rises to the level of many of the streets, so that it is impossible to dig anywhere without finding water. These canals, which are a foot and half, and in some places two feet wide, and not more than three deep, are reservoirs of filth, that emit the most unwholesome exhalations. Such animals as die in the streets or in the houses are thrown into them, and they lie there and putrify. From want, sickness, or accident, many a poor wretch of the human species also expires in the streets; I have seen an instance of this, where the body has remained two days without being taken away by the police. When this happens, the remains are thrown in like manner into the canals, and thus add to the putrefaction. The natives are sufficiently cleanly as to their persons and houses; but, having removed from the latter every thing which would occasion filth, they conceive themselves to have done all that is necessary. They leave even their ordure at the door in the street, and, though they complain of the stench, will not give themselves the trouble to remove it.

"These remains of men and animals, engendering putrefaction in the midst of the living, would eventually produce the plague, if the jackals, who sometimes traverse the streets by

throng in the night, howling dreadfully and devouring every thing in their way, did not prevent it. I have seen the body of a poor creature lying dead at my door (the one I have just spoken of) serve two nights for food to some of these hungry animals. The first night they carried away the head and other parts of it. The body, without limbs, was rolling in the dust all the next day, and trodden upon indiscriminately by the men and beasts that passed, without any person having the humanity to remove it: the second night it was either entirely devoured or carried away, and I was relieved from so disgusting a spectacle.

"What is not consumed in this manner by the jackals remains for the ravens and eagles, with which the town abounds. They are seen on the houses, watching for every thing that is thrown into the streets, and they will drop without fear into the middle of a crowd to seize their prey. Great care is taken not to destroy them, as they contribute to the cleanliness of the town, and in that view are extremely useful. They are in general daring and voracious. I have seen a raven in the bazar called *territa*, seize upon a fish in the hands of an old negro woman who had just purchased it. I lived opposite this market-place, the neighbourhood of which was the resort of an immense number of eagles, attracted thither by the smell which arose from the place. One day my cook, coming across the yard with a roasted fowl, brought nothing to table but the dish; the fowl was in the talons of an eagle, that, having robbed him of it, flew with it to the top of the house and tranquilly feasted upon it before our eyes.

"All the houses in India have *argamasse* roofs, that is to say, are flat, with a balustrade round them. It is there that the inhabitants in the morning and evening take the air. Some are ornamented with a circular range of pillars on the first story, making a sort of gallery, to which they retire when the heat of the day is over.

"With respect to living, the fare is but indifferent at Calcutta. Provisions for the table are confined to butcher's meat, a fowl now and then, but little or no game, and scarcely a greater quantity of fish. Mutton is almost universally the preferable and standing dish.

"In the summer a swarm of flies of every kind prevails, and is extremely tormenting. The muskitoes beset one so obstinately, are so easily provoked and so extremely insatiable, that too many precautions cannot be taken against them. To be secure from their attacks, it is the custom to wear within doors, if one stays for any time, whether for meals or any other purpose, pasteboard round the legs. The most eager after flesh is the large blue fly, which settles upon the dishes and infects the meat, that is obliged on that account to be covered: it will contend with the guests for the victuals they are eating, and will follow the morsels as they convey them to their mouths. It is equally remarkable for thirst, and will throw itself into a goblet the moment any kind of liquor is poured into it; to prevent this, the goblet is covered with a silver lid made for the purpose. In short, these insects are insupportable; they realise every thing which Virgil has said of the harpies, and twenty times, by their persecution, have they driven me from the table.

"To chase away the flies, and occasion a freer circulation of the air, many houses have a large fan hanging from the ceiling over the eating table, of a square form, and balanced on an axle fitted to the upper part of it. A servant, standing at one end of the room, puts it in motion by means of a cord which is fastened to it, in the same manner as he would ring a bell. Besides this, there is a servant behind the chair of each individual with another kind of fan, made of a branch of the palm-tree. The stalk serves for a handle; and the leaves fastened together and cut into a round or square shape, give it the appearance of a flag. By these contrivances a little fresh air is procured.

"It is chiefly in Bengal, where smoking after meals is customary, that the *booka* is in use. Every *booka bredar* prepares separately that of his master in an adjoining apartment, and, entering all together with the desert, they range them round the table. For half an hour there is a continued clamour, and nothing is distinctly heard but the cry of silence, till the noise subsides and the conversation assumes its usual tone. It is scarcely possible to see through the cloud of smoke which fills the apartment. The

effect produced by these circumstances is whimsical enough to a stranger, and if he has not his hooka he will find himself in an awkward and unpleasant situation. The rage of smoking extends even to the ladies; and the highest compliment they can pay a man is to give him preference by smoking his hooka. In this case it is a point of politeness to take off the mouth-piece he is using, and substitute a fresh one, which he presents to the lady with his hooka, who soon returns it. This compliment is not always of trivial importance; it sometimes signifies a great deal to a friend, and often still more to a husband. Tobacco forms but a small part of the ingredients that are burnt in this instrument: dried fruits, sugar, and other things are made use of, which, added to the rose-water with which the tube of the instrument is wetted, give a taste and fragrance to the smoke that are extremely agreeable: the smoke too, by passing through the water before it reaches the mouth, acquires a coolness that renders it still more pleasant.

"Conveyance by the palanquin is in use at Bengal, as on the coast of the peninsula: but Calcutta, exclusively of this mode, abounds with all sorts of carriages, chariots, whisksies, and phaetons, which occasion in the evening as great a bustle as in one of the principal towns of Europe. There are also a great number of saddle-horses, some of the persian breed of exquisite beauty, but no Arabians, except a small sort called *pooni*, which are very much in vogue for phaetons. All these animals are faulty; many of them vicious; for they are trusted to moorish grooms, who know indeed how to feed and fatten them, but who teach them at the same time the most incorrigible habits. A friend of mine having given me the free use of his stud, his moorish grooms, after following me one day to the public walk, as was usual, were so displeased with the quickness of my pace, that they determined not to be exposed to it again. I know not what they did to the horses, but I could never, subsequently to this period, make any of them go faster than a walk. Having a desire a few days afterwards to take a ride, I was scarcely out of the stable, and had the reins in my hand, when my horse began his capers. I applied the spur, and he was still more restive. I patted

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and coaxed him: it was of no use. I dismounted; I examined the bridle, the bit, and the curb; I even took it off, and replaced it myself: I removed the saddle, to see that nothing improper had been put underneath; I inspected his tail and his shoes: every thing was right, and as it ought to be; and all this time the animal was perfectly quiet. I mounted him again, and he readily set off walking without waiting to be told; but the moment I attempted to make him trot, he instantly recommenced his tricks. I then applied the spur unsparingly to his side; upon which, without advancing a step, he played such antics, that I thought he would have killed me. Yet this was the same horse I had rode two days before, and which had then shown in every respect the utmost gentleness and obedience. I resigned him to the Moor, who immediately led him in a canter to the stable. I shall make no comment on this singular incident, and should in vain be asked to explain it. I relate precisely what I saw, and no more. A similar circumstance occurred to me at Yanaon with a horse of Mr. Damera.

"The English have begun to improve the breed of the Bengal horses: they have crossed the persian mares with english stallions, and, to excite emulation, have established races similar to those of Newmarket and Epsom. In 1794, I saw a horse that had been brought from England contend on the course with a most noble animal of the persian breed; but the english one conquered, and won, and in two successive heats, every bet that was made to the great joy of its countrymen, who cried in transport, "Old England for ever!" It should be observed, that this was only a week after the horse had been landed. Notwithstanding its confinement on board, and the fatigue of so long a voyage, it was still able to contend successfully with a fresh and well trained arabian: a proof that the english breed surpasses that of every other country in fleetness.

"Though carriages are so numerous at Calcutta, they are never used for travelling. Almost all journeys are made by water. Bengal is so intersected with rivers and canals, that you can go to any part of it in a boat. For this purpose the richer class of people make use of a conveyance called bazaras. Nothing can exceed the

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elegance and convenience of these little vessels. They have commodious apartments, like a house, and are followed by a large boat, containing a kitchen and its furniture, so that a person may travel in this country more pleasantly than in any other part of the world, and without experiencing greater fatigue, than if he were all the time in his own house.

"A great many ships are built at Calcutta, and in the yards are several stocks well filled; but these vessels are very expensive. They are extremely solid, and are made of teak wood, which has the quality of rotting much more slowly than oak. Vessels which are built of it will accordingly last a very long time, if kept from running aground; for the wood is oily, which prevents it from decaying; but being free from knots, it splits so easily, that a single stroke of an axe upon one end of a beam a foot thick, will divide it quite through to the other end. Oak on the contrary is full of knots, which add to its power of resistance; but it is by no means so durable as teak.

"The privilege of the company is so great as to prevent any individual from trading to any part of Europe, or at least to England; but from one place to another in India the trade is free, and is very considerable both to China and elsewhere. The river Hoogly is in consequence covered with vessels, which add to the opulence and industry of Calcutta. The wealth of this place is indeed extraordinary; silver money they would scarcely deign to mention; they reckon only by the *gulumabur*, a piece of gold of the value of sixteen rupees, or forty-two livres, estimating the piece of eight at five livres five sous. The Indians have the practice of clipping the coin, like the Jews in Europe, so that, on receiving a sum of money, it is necessary to be provided with a *ser-raff*, who weighs and values the different pieces."

From these specimens, it may be seen that the work affords considerable information, respecting the Eastern parts of the world.

JOHN MOORE; illustrated by a new Biographical and Critical Account of the Doctor and his Writings; and Notes, historical, classical, and explanatory. By the Rev. F. PREVOST, and F. BLAGDON, Esq. In Two Volumes. 10s. CROSBY.

THE beautiful passages of the works of the late Dr. John Moore, (who died at Richmond, Jan. 1802, in the 71st. year of his age) being here brought together, we shall present a specimen of the selection to our readers.

UTILITY OF BOOKS.

"It can hardly be conceived how life, short as it is, can be passed without many intervals of tedium, by those who have not their bread to earn, if they could not call in the assistance of our worthy mute friends, the BOOKS. Horses, hounds, the theatres, cards, and the bottle, are all of use occasionally, no doubt; but the weather may forbid the two first; a kind of nonsense may drive us from the third; the association of others is necessary for the fourth, and also for the fifth, unless to those who are already sunk into the lowest state of wretchedness and degradation; but the entertainment which books afford, can be enjoyed in the worst weather, can be varied as we please, obtained in solitude, and instead of blunting, it sharpens the understanding; but the most valuable effect of a taste for reading is, that it often preserves us from bad company. For those are not apt to go or remain with disagreeable people abroad, who are always certain of a pleasant party at home.

MEMBER OF PARLIAMENT.

"Mr. Quirk, the attorney, happened to call on Sir R. while he was revolving in his mind, at what time of life his son George had a chance to make a decent appearance: and he mentioned the circumstance to him. Mr. Q. had, on two or three occasions, been witness to young George's obstinacy in dispute, and perseverance in supporting a bad cause: on this foundation, he said, "there was reason to believe the young gentleman was possessed of very promising talents for the bar;" but Sir R. insisted that George was by much too indolent for that profession, and, he feared, had no capacity sufficient for conducting any branch of commerce; "we must,

VI. MOORIANA; or, Selections from the Moral, Philosophical, and Miscellaneous Works of the late Dr.

therefore, think," added he, "of some kind of employment, which will give him little trouble, and require but a moderate extent of capacity."

"You had best put him in parliament, then," added Mr. Quirk, "that gives little trouble, and has succeeded wonderfully with men of as moderate capacities as are to be met with."

"Sir R. asked his son, how he should like to be a member of the House of Commons?"

"On Mr. George's hesitating, Mr. Quirk adjoined, "It is a very honourable situation for young men who have nothing to do: and it requires neither application nor study."

"What does it require, then?" said George.

"It requires money to purchase a seat," answered Mr. Quirk.

"Which I am willing to advance," said Sir R.

"I believe the House meets at the hour of dinner," said George, "and some of the members make desperate long speeches."

"The young gentleman's remark is equally acute and just," rejoined the attorney, looking at Sir R. "Nevertheless I can assure him that any member may withdraw when he is tired, whether at the beginning, middle, or end of a speech."

"Are you absolutely certain of that?" added Mr. George.

"Absolutely certain," replied Mr. Quirk, "otherwise who would be a member of parliament?"

"Not I, for one," answered Mr. George.

"You need be under no apprehension of that sort; for, no strict attendance, as you dread, is required," said Mr. Quirk.

"I should be glad to know what is absolutely requisite in a member of parliament?" said George.

"Only that you should be able to say Aye or No," said Sir R. a little angrily. "Will that satisfy you?"

"Very well, Sir," replied George, bowing to his father, "I have now no objection to being in parliament."

VARIOUS EUROPEAN CHARACTERS.

"The Germans require very little variety; they can bear the langoid uniformity of life with patience, even with satisfaction."

"The French, though not celebrated for patience, are, of all man-

kind, the least liable to despondency. Public affairs never give a Frenchman uneasiness. If his mistress is kind, he celebrates her goodness and commends her taste; if she is cruel, he derides her folly in the arms of another. No people are so fond of amusements, and so easily amused."

"The English view objects through a dark medium. They are much affected by the vexations of life, under which they are ready to despond. They feel their spirits flag with the repetitions of scenes which at first were thought agreeable. This stagnation of animal spirits, from whatever cause it arises, becomes itself a cause of desperate resolutions, and debasing habits."

COMPANIONS OR FRIENDS.

"They are those accommodating persons whom some people of rank love to have constantly with them, for the purpose of applauding whatever they do or say; whose business it is to prevent disagreeable truths from reaching the ears of their patrons, and contribute to render them as weak, ignorant, and capricious as they themselves are abject, selfish, and perfidious."

BEAUTY AND DEFORMITY.

"It is observable that women who have no pretensions to beauty are either uncommonly accomplished and agreeable, or peevish and censorious. Those who have natural good sense and energy of character, perceiving that their only chance of pleasing is by the cheerfulness of their temper and their talents, are at pains to exert the one and cultivate the other; and they become always more estimable, and often more esteemed, than the most beautiful women who rely on their beauty alone. But those women who, while they are devoid of beauty are also deficient in temper, and incapable of any exertion to please, are sure of being unhappy in themselves and peculiarly disagreeable to others. Beauty and deformity thus operate on the characters of women, as riches and poverty affect those of mankind; beauty and riches being apt to lull the mind into indolence; deformity and poverty to instigate it to exertion."

IGNORANCE.

"It is much in favour of him who labours under a deficiency of knowledge to be sensible of his ignorance. As when, by the sensation of hunger a man in a weakly state becomes sen-

sible that his stomach is empty, it forms a favourable presumption, but when a man's stomach is empty, if he has the sensation of its being full, he is certainly a good deal out of order.

GREAT FORTUNES.

"When young men come into possession of them, before they have acquired any fixed and determined taste; when every object of pleasure is placed within reach of the unambitious, all other pursuits are too frequently despised.

"A young man in this situation is prone to excess, he seldom waits the natural returns of appetite of any kind: his sensibility is blunted by too frequent enjoyments; what is desired to-day is loathed to-morrow; every thing at a distance, which bears the name of pleasure, is an object of desire; when present, becomes an object of disgust: all amusements lose their relish. As age advances, caprice, peevishness and tedium augment, till the curtain is dropped, or rather, is pulled down by the impatient actor himself, before the natural end of the drama.

WOMAN.

"A weak woman always becomes the passive tool of the man on whom she places her affections: he is able to persuade her into measures entirely opposite to the natural bent of her disposition; for although there are more instances of men of sense who act foolishly or ridiculously through the influence of women, than there are of women who behave in that manner through the influence of men, yet the instances of women being led into acts of great wickedness or atrocity through the influence of men are more frequent than of men being impelled to deeds of that nature by the instigation of women.

INSENSIBILITY.

"The most selfish villager has no conception of that degree of selfishness and insensibility to the feelings of others which exists among the sons of luxury and sloth in capitals, where the heart is rendered callous by the daily exhibition of profusion contrasted with want, misery with mirth, and where people are so often the witnesses or accomplices of the ruin of friends or acquaintance.

HAPPY SARCASM.

"A wretch who had a diabolical rancour against M. Despremenil, was in the beginning of the revolution, accusing him of being an apostate from

the cause of the people; and concluded his violent harangue by a proposal, that as his person was not immediately in their power, they should turn his wife and children into the street, and burn his house. A person of presence of mind and humanity, who heard the shocking proposal, exclaimed, "That it would be no punishment to the real criminal, because the house and furniture belonged to the landlord, his wife to the public, and that as for the children, they belonged to some of the best patriots in the company."

"This sarcasm, though believed neither by the speaker nor his audience, put them in a humour inconsistent with the horrid proposal, and saved the family of M. Despremenil from destruction.

CHARMS OF A DICTIONARY.

"The Duchess of Brunswick has contributed to make reading very fashionable among the ladies of her court. One of them, whose education had been neglected in her youth, and had arrived at a very ripe age, perceiving that those ladies who were best acquainted with books enjoyed most of her royal highness's attention, resolved to apply herself to study, as reading was so fashionable at court, in order that she might get to the top of the mode as speedily as possible. She imparted this resolution to the duchess, requesting her highness to lend her a book to begin. The duchess applauded her design, and promised to send her one of the most useful books in her library; it was a French and German dictionary. Some days after, her highness enquired how she relished the book. Infinitely, replied this studious lady; it is the most delightful book I ever saw. The sentences are all short, and easily understood, and the words charmingly arranged in ranks, like soldiers on the parade; whereas, in some other books which I have seen, they are mingled together in a confused manner, like a mere mob. I am no longer surprised, added she, at the satisfaction your royal highness takes in study.

ABSOLUTION AND EXTREME UNCTION.

"A negro slave, having allowed symptoms of compassion, perhaps of indignation, to escape from him, on hearing one of his brother-slaves ordered to be punished unjustly, his tyrannical master, in a transport of

rage, ordered him to be lashed severely and renewed the punishment at legal intervals so often, that the poor man was thrown into a languishing disease, which confined him constantly to his bed.

"An Irish soldier, who had been long acquainted with the negro, and had a particular esteem for him, as soon as he heard of his dangerous situation, hastened to see him, carried him wine and other refreshments, and continued to visit and comfort him during his languishing illness. Perceiving at last, that there was no hope of his recovery, he thought the last and best good office he could do him, was to carry a priest, to give him absolution and the extreme unction.

"Soldier—I should be very sorry, father, if this poor fellow missed going to heaven; for by Jesus, I do not believe there is a worthier soul there, be the other who he pleased.

"Priest—He is a black.

"Soldier—His soul is whiter than a skinned potatoe.

"Priest—Do you know whether he believes in all the tenets of our holy faith?

"Soldier—He is a man who was always ready to do as he would be done by.

"Priest—That is something; but not the most essential. Are you certain that he is a Christian?

"Soldier—I'll be d—d if he is not as pretty a Christian as your heart can desire; and I'll give you a proof that will rejoice your soul to hear.—A soldier of our regiment, was seized with the cramp in his leg, when he was bathing; so he hollowed for assistance, and then went plump to the bottom, like a stone. Those who were near him, Christians and all, swam away as fast as their legs could carry them, for they were afraid of his catching hold of them. But that honest negro, pushed directly to the place where the soldier had sunk, dived after him, and without more ado, or so much as saying by your leave, seized him by the hair of the head, and hauled him ashore, where after a little rubbing and rolling, he was quite recovered, and is alive and merry, at this blessed moment. Now, my dear father, I think this was behaving like a good Christian, and what is much more, like a brave Irishman too.

"Priest—Has he been properly instructed in all the doctrines of the Catholic church?

"Soldier—That he has: for I was after instructing him yesterday myself; and as you had told me very often that believing was the great point, I pressed that home. "By Jesus," says I, "it does not signify making wry faces, but you must believe, my dear honey, as fast as ever you can, for you have no time to lose;"—and, poor fellow, he entreated me to say no more about it, and he would believe whatever I pleased.

"This satisfied the father. They arrived at the dying man's cabin. Now, my dear fellow, said the soldier, I have brought a holy man to give you absolution for your sins, and to show your soul the road to heaven; take this glass of wine to comfort you, for it is a hellish long journey.

"The priest then began to perform his office.—Hanno heard him in silence.

"Soldier—You see, my good father, he believes in all you say. You may now, without any further delay, give him absolution and extreme unction, and every thing needful to secure him a snug birth in Paradise.

"Priest—You are fully convinced friend, that it is only by a firm belief in all the tenets of the holy catholic church that—

"Soldier—God love your soul, my dear father, give him absolution in the first place, and convince him afterwards: for upon my conscience, if you bother him, much longer, the poor creature's soul will slip through your fingers.

"The priest, who was a good-natured man, did as the soldier requested.

"Soldier—Now, my honest fellow, you may bid the devil kiss your h—de, for you are as sure of heaven, as your master is of hell; where, as this reverend father will assure you, he must suffer to all eternity.

"I hope he will not suffer so long," said the negro, in a faint voice; and speaking for the first time since the arrival of the priest.

"Have a care of what you say friend," said the priest, in a severe tone of voice: "you must not doubt of the eternity of hell torments.—If your master goes once there, he must remain there for ever."

"Then, I'll be bound for him," said the soldier, "he is sure enough of going there."

"But I hope in God, he will not remain for ever," said the negro—and expired.

"That was not spoken like a true believer," said the priest; "If I had thought that he harboured any doubts on such an essential article, I should not have given him absolution."

"It is lucky, then," said the soldier, "that the poor fellow made his escape to heaven, before you knew any thing of the matter."

"As the soldier returned home, from the negro's cabin, he met his master, who knowing where he had been, said to him, 'how is the d—d scoundrel?'"

"The d—d scoundrel is in better health than all who knew him could wish," replied the soldier.

"Why they told me he was dying!"

"He is already dead, and on his way to heaven," said the soldier; but as for the scoundrel who murdered him, he'll be d—d before he gets there."

"Picture of Italy and of the Italians, in a scotch valet's letter to one of his friends."

DEAR A.

"I received your kind epistle, with the agreeable news that all our friends in the west-country, are well.

"Your fears, of my having forgot you, are very ill-founded, for although it has been my lot to sojourn many years among strangers, yet thanks be unto God, I never learned to prefer foreigners to my own countrymen: on the contrary, I do feel that I like my old friends the better in proportion as I increase my new acquaintances. So you see there is little danger of my forgetting them, and far less my blood-relations; for surely blood is thicker than water.

"You desire my opinion of Italy and its inhabitants, which I shall now give you without prejudice or partiality. The Italians are a most ingenious people; I have been even tempted to think that there is something favourable to ingenuity in the very air or soil, or something else belonging to this happy-situated peninsula of Italy, for it became, in the first place, the seat of the empire of the world, by the valour and address of its inhabitants; when I say the world, I mean all but the northern part of Great-Britain, which the Romans were so far from subduing, that they were obliged to build walls and ramparts across the island; first, between the Firths of Forth and Clyde, and next,

from Carlisle to Newcastle, to defend themselves from our ancestors, the Caledonians.

"But when the Roman Empire was overturned by the Goths, Rome became the seat of a new kind of Empire, and that is the empire of the Popes. In short, the inhabitants of Italy, first subdued mankind by open force; and secondly, by imposition and pawkry;* and after several ages of Gothic darkness, where does the light of knowledge first dawn again? Where do the arts first appear, and where are they carried to the greatest perfection? Why, in this same Italy. This looks, I say, as it were something peculiarly favourable to ingenuity in this country. But whatever may be in that notion, with all the disadvantages to which they are exposed from a miserable bad government, the present race of Italians, are certainly a civilized, discreet, sober people, not so frank as the French, nor yet so reserved as the English; but with more shrewdness of understanding perhaps than either.

"In the formation of statues and graven images, they are supposed to surpass all the nations of Europe; for, in our own country, you know, this occupation was never much encouraged, because in the opinion of several serious Christians of the Presbyterian persuasion, it flies in the teeth of the second commandment.

"The Italians are fond of music, to an astonishing, and even to an unwarrantable degree; the number of eunuchs which they employ at a great expense, is a pretty plain proof that they spare nothing to have their ears tickled; they even oblige them to sing in the very churches; yet surely they might find houses enough to keep concerts in, without profaning the house of God.

"It must be confessed, that Italian music, when performed in a proper place, and on proper occasions, is very delightful to hear, though the best of it never thrilled through my heart so pleasing as the sweet melody of some of our own tunes.

"It is not, dear A. in the appearance of the fields, or of the cities, nor in the customs and genius of the inhabitants, that the country where you reside, has the greatest advantage

* A Scotch word nearly synonymous with duplicity.

over this land of darkness, but in the important article of religion; which here consists almost entirely of external show and gewgawry, of bowing, courtesies, and various gesticulations, of fantastical dresses, processions, and other idle ceremonials, which are in no way connected with true piety, and altogether opposite to the simplicity of the gospel, which you, my dear friend, enjoy the inestimable privilege of hearing preached in its native purity and truth.

"Having now briefly touched upon all the points I must end this long letter, begging to be respectfully remembered to all inquiring friends on the water of Enrick; and so, my dear A, I remain your affectionate cousin,
N."

A work of this kind must be acceptable to readers of almost every description.

VII. MRS. GUTHRIE'S TOUR through the CRIMEA, &c.

(Continued from Vol. I, Page 711.)

"THIS I think a most curious fact in the history of man, to see a nation sacrifice their own ideas of beauty to those of others; for among the Calmouks, of which the Nogays are a horde, the standard of beauty is a fawney complexion, a flat nose, high cheek bones, with small oblique eyes: in short, the hideous Hunish face and figure, antiently let loose upon Europe for the punishment of its sins, and so often described by authors as the very portrait and type of Beelzebub himself, for figure, cruelty, &c.; yet I say, the Nogays never think of improving the charms of their fair captives after their own model; a phenomenon that I can account for on no other principle than that perfect contempt for the taste of their Caffa customers, with their love of the valuable reward that they receive for their forbearance, and the delivery of marketable commodities.

"After having mentioned all the inferior articles of commerce at this great Euxine mart, I shall now speak of the fair Circassians, destined for ages past to be brought for sale at the market of Caffa, like any other kind of merchandize; and what is most singular in this revolting business is,

that these members, so famous in Eastern story, has brought in vast numbers every year, by their own parents, and sold at from 2 to 4000 Turkish piastres each, in proportion to their charms.

"As I am sure that a mistress market must be a curious subject to the polished nations of Europe, I shall give a specimen of the manner in which it is carried on in the very words of Mr. Keelman, the German merchant, mentioned in my last; which will finish my notes taken in the interesting Theodocia.

"The fair Circassians," says Mr. Keelman, "of whom three were offered me for sale in 1768, were brought from their own chamber into mine (as we all lodged in the same inn) one after another, by the Armenian merchant who had to dispose of them. The first was very well dressed, and had her face covered in the Oriental style. She kissed my hand by order of her master, and then walked backward and forward in the room, to shew her fine shape, her pretty small foot, and her elegant carriage; she next lifted up her veil, and absolutely surprized me by her extreme beauty. Her hair was fair, with fine large blue eyes; her nose a little aquiline, with pouting red lips; her features were regular, her complexion fair and delicate, and her cheeks covered with a fine natural vermilion, of which she took care to convince me by rubbing them hard with a cloth. Her neck, I thought a little too long, but to make amends, the finest bosom and teeth in the world set off the other charms of this beautiful slave, for whom the Armenian asked 4000 Turkish piastres, but permitted me to feel her pulse, to convince myself that she was in perfect health, after which she was ordered away, when the merchant assured me she was a pure virgin of 18 years of age.

"He next offered him two others, older and less handsome, at 3000 piastres for the two; but these I shall not follow Mr. Keelman in describing, as I am pretty sure that you would not have been a purchaser any more than the honest German; who, however seems to have set a proper value on the youth and beauty of the first; although her neck was a little too long for his taste.

"I was more surprised, probably, than I ought to have been (as common usage renders every thing familiar) at the perfect indifference with which the inhabitants of Caffa behold this traffic in beauty which had shocked me so much; and at their assuring me, when I seemed affected at the practice, that it was the only method parents had of bettering the state of their handsome daughters, *destined at all events to the haram*; for that the rich Asiatic gentleman, who pays 4000 piastres for a beautiful mistress, treats and prizes her as an earthly houri, in perfect conviction, that his success with the houries of Paradise entirely depends on his behaviour to the sisterhood on earth, who will bear testimony against him in case of ill usage: in short, that, by being disposed of to rich musselmen, they were sure to live in affluence and ease the rest of their days, and in a state by no means degrading in mahometan countries, where their prophet has permitted the seraglio. But that, on the contrary, if they fall into the hands of their own feudal lords, the barbarous inhabitants of their own native mountains, which it is very difficult for beauty to escape, their lot was comparatively wretched, as those rude chieftains have very little of either respect or generosity towards the fair sex. Such is the opinion of the Crim Tartars on this curious subject; who, being Mahometans, have harams themselves, and treat their women as respectfully as any nations in Asia."

Letter L. to LX. The authoress arrives at Herch, the Panticapeos of the ancients, and antique capital of the Bosphorus. She searches, on her way up the coast of the Euxine to this place, for the ruins of some old cities, said by ancient geographers to have stood there: and gives proof of Kerch being Panticapeos. She gives a rapid sketch of the history of the ancient kingdom of Bosphorus, and of its capital in which she then is. Relates its conquest by Mithridates, with the tragical end of that hero, who fell a martyr to the treason of his favourite son in Panticapeos, and was accompanied in death by his daughters Mithridata and Nissa; the rejoicings at Rome on the occasion, &c. She gives an account of the wonderful riches, in jewels, gold, &c. of Mi-

thridates, as registered by the Roman commissaries. Description of the modern Tartar city of Kerch, with the ancient ruins still to be seen there. The author's reason for thinking that this is the same city which was afterwards called Bosphorus, when it had lost its first Greek name. She arrives at the Tartar city of Jenekal, the Nymphaeum of the ancients; and again looks for the ruins of some more ancient cities, said to have stood on the European shore of the Cimmerian Bosphorus, in her way from Keechup to Jenekal. She then gives a description of this modern city, its ports, &c. She crosses the Cimmerian Bosphorus to the island of Phanagoria; of which ancient Greek establishment she gives some account; its fishery, antique cities, &c. Temple of Venus, Apaturia; foundation of Tanais, now Asoff, &c. The revolt of Phanagoria from Mithridates. The treason of his son Artaphernus, who commanded in the fort, with the heroic conduct of his sister Cleopatra (after the coward had delivered himself up to the rebels), who held out till her father had time to send and bring her off. The history of Phanagoria, during the middle ages, when it was a Russian principality under the name of Tmutaracan. The author gives the Russian dynasty of Tmutaracan, with the remarkable circumstances attending each reign. Modern description of the island of Phanagoria; with some remarks on its natural history, topography, &c.

Letter LX contains the following account of the curious species of volcano found in this island.

"In February 1794, the inhabitants of Phanagoria, and of the European side of the Cimmerian Bosphorus, were surprised and alarmed by a volcano of a new species, which burst suddenly from a hill called Koukou Oba, situated to the north of the gulf of Taman, of which I send you a coloured drawing, as well as of the island at large.

"The explosion was attended by a noise like thunder, a thick smoke and *gerbe* of fire, that lasted about half an hour; not unlike the artificial firework of that name so often exhibited at the public rejoicings in Russia, but upon a much larger and grander scale. The smoke, however, and boiling up of matter, with occasional explosions,

continued till the next day; when, instead of *lava*, the ordinary erupted matter of all other mountains, a vast stream of *salt mud* burst forth, and ran down the side of the hill to the plain below, in six distinct channels, from three to five yards deep, making in all about a hundred thousand cubic fathoms. By the month of July all these six streams were dry at the surface, which was uneven and cracked like a parched clay soil in summer; and in July, when Dr. Pallas visited it, the crater was shut up with dried mud, insomuch that it could be walked over without danger, although a frightful boiling, still heard in the bowels of the hill, showed that all was not so quiet within as without.

"The mud thrown out by this and all the other hot gulphs, which are numerous in the island, is a loose homogeneous argilla, or clay, of a cindery blue colour, mixed with shining particles of mica, or marine glass, and fragments of marly, sandy, and calcareous schistus, or slate, in a small proportion, which seem to have been torn from strata above the focus of the eruption in its passage upwards; whilst some brilliant crystallized pyrites sticking in the slate show that the heat applied to the strata which contained them was not very intense; and, in fact, the erupted matter was merely warm, instead of boiling hot, as might have been expected from the phenomena; so that the flame which appeared at first was probably only produced by the ignition of some inflammable air, or gas, contained in quantity in the salt mud, and which seems to have occasioned the eruption.

"Every circumstance and appearance in this singular species of volcano conspires to prove, that the centre of action was below the seas; and the Doctor hazards the following conjecture on this subject.

"The numerous springs of naphtha, or petroleum, in this island, and on the peninsula of Kerch, make it probable that a stratum of coal lying far below the surface of the earth, as hinted in a former letter, has been for some ages on fire, and, very possibly, occasions the vapour which so often covers Taman in calm weather.

"When, therefore, the sea (says Pallas) finds an entrance, from any cause, into these burning cavities,

it is natural to suppose that it will be converted into vapour, which with the ignited inflammable gas, must burst through the upper strata to find vent in the open air. The opening once made, the elastic gas contained in the mud, (which the Doctor thinks is probably only a mixture of coal ashes, bituminous slate, and sea water), must make it froth up and run over; while the upper strata, shattered with the first explosion, must fall down into the boiling cauldron to augment the quantity of erupted matter, till the accidental cause ceases that produced the whole phenomenon. Adieu! and give me credit for stating your friends opinions so exactly on this curious subject."

Letters LXI to LXIV contain the journey from Phanagoria to Storoi Crim the Cimmerian of Strabo, and ancient Tauric capital of the Cimbri, as the city just left was their Asiatic capital while under its primitive name. The arrival at the Tartar city of Karasubazar, the Potacra of the ancients and Macra Kartron of the Byzantine writers,—a description of the place is given, and some remarks made on the necessity Russia found herself under of extending her frontiers down to the Black Sea, for the protection of her subjects against the incessant attacks of the Tartar cavalry. A description of an antique bath still existing in this place, with the Oriental manner of using it, compared with the Russian bagnio and mode of bathing.

Letter LXIV. Manufacture of Morocco leather. p. 202—3.

"The other object of attention in this city is, an ancient manufactory of Morocco leather, of which they make large quantities from the skins of the numerous flocks of Tauric goats.

"They begin the process by cleaning the skins in the following manner. After having steeped some raw hides in cold water for twenty-four hours, to free them from blood and other impurities, the fleshy parts are scraped off with proper instruments. They are next macerated for ten days in cold lime-water, to loosen the hair, which is likewise scraped off as clean as possible.

"For fifteen days they lie in clean cold water, and then are worked under foot in a succession of clean waters; the last being impregnated with

dog's dung, to loosen the hair still more; when they receive a second scraping, and are drained of their humidity; which finishes the cleaning process.

"They now proceed to what they call feeding the skins, by steeping them four days in a cold infusion of wheat bran; then in a decoction of honey and water, twenty-eight pounds to five pails, cooled down to the temperature of new milk; out of which they are put under press into a vessel with holes at the bottom to let the liquor escape. They are, lastly, steeped for four days in a light solution of salt water, one pound to five pails; this finishes the preparation, and the leather is now ready to receive the dye.

"A strong decoction of *artemisa annua* or southernwood, in the proportion of four pounds to ten pails of water, seems to be the basis of all the different colours they give to the Morocco in the Taurida, Astracan, and the other cities formerly belonging to the Tartar empire, where the secret has remained till now.

"When a red colour is intended, a pound of cochineal in powder is gradually stirred into ten pails of the fine yellow decoction of *artemisa*, and boiled up in it for half an hour, with five or six drachms of alum, and poured on the leather in a proper vessel. They are next worked under feet in an infusion of oak leaves in warm water, till they become supple and soft; when they are finally rinsed in cold water, then rubbed over with olive oil, and calendered with wooden rollers; which finishes the manufacture.

"The yellow Morocco is dyed with the decoction of *artemisa* alone, only stronger, twenty pounds of it to fifteen pails, being the proportion when used without other admixture: but two pounds of alum in fine powder is gradually added by half a table-spoonful at a time; and with this each skin is stained before the last operation of oiling and calendering.

"This is all the certain information that I have been able to obtain on this curious subject; for I can by no means depend on the vague reports that I have heard, relative to the colouring matter added for staining the green and blue kinds of Morocco; so that I prefer leaving you in the same

uncertainty, to giving as facts what I cannot myself depend upon."

Letter LXV describes a palace in the Tartar style, secretly erected by Prince Potemkin, on the winding Karsa, for the reception of Catherine II. when she visited the Taurida.

"I shall begin with one of those fairy palaces which arose, as if by magic, in the most romantic spots of the Taurida, by the secret arrangement of Potemkin, to surprise and charm Catherine II. when she visited these new acquisitions to her empire; and in this the prince only followed the ancient example of the Russian courtiers, long famous for similar acts of gallantry to their female sovereigns; as, for example, at Moscow, when the empress Elizabeth found the whole furniture, &c. decorations of her palace changed during the long church-service of an Easter Sunday, and the whole corps diplomatique were running about in amazement and confusion, to find the room wherein they were accustomed to pay their compliments on her majesty's return from the chapel; while the master of the ceremonies took care to keep out of the way, on purpose to increase the bustle.

"The same wooden palace being burnt down while Elizabeth stayed at Moscow, the whole was rebuilt, magnificently gilded and painted, hung with tapestry, furnished, &c. in six weeks, and on a much larger scale than before; as complete wooden houses were purchased, at any price, in every part of Moscow, and instantly transported by thousands of men and horses to be incorporated in the magic edifice (at least, such it would have been thought any where else than in Russia); while all kinds of ornamental furniture were brought by post from Petersburg, Riga, Archangel, &c. to fit up the hasty new palace with much more magnificence than the old.

"Such are the anecdotes related by some of the old courtiers of Elizabeth who yet survive; with a third of the same kind, when a bridge of boats, called Sampson, was thrown across a branch of the Neva, near Petersburg, in one night, while the same Empress was on a visit at Pergula, the country house of Count Shuralow; a fortunate piece of gallantry for the present generation, as the

bridge has been erected every summer since, to the great convenience of the new capital.

"But to return to the fairy palace where I am now writing, and which, as I told you before, was one of those secretly erected in this peninsula by Prince Potemkin, to surprise his imperial mistress, in the antique style of Russian galantry. Catherine, on arriving hither, with a part of her court, and some of the foreign ministers, was not a little astonished to find a large and elegant imperial mansion ready to receive her, in so romantic and charming a spot; while the light irregular form, most artificially given it to imitate the Tartar style, added much to the novelty of the scene."

Letter LXVI. Remarks on the surprising effects of the calcareous soil of the Taurida or certain vegetables, with a catalogue of wild plants found upon it. Its power of retaining the humidity of the mountains; their riches in a calcareous petrifications.

Letter LXVII. Describes a hermitage, or rather a cottage on the way to Sympheropol, inhabited by an hospitable Englishman, who gives them an English dinner in a hall formed by a circle of venerable green oaks with an account of his tartar wife, &c.

"This British original has bought himself a tartar wife, (from the humble class of tauric shepherds), for a cow and a few sheep, according to the custom of the country; with whom he lives contented and retired on the banks of the crystal Alma, which runs through his estate.

"You would of course, suppose from the diminutive size of his hermitage (which fortunately obliges him to entertain travellers out of doors, in the druidical hall just described), that his estate is upon the same scale; but that is by no means the case; for his domain is as large as his cottage is small, and famous as a winter pasture for the valuable breed of tauric sheep, that here find shelter in a warm valley during the hardest weather of this climate; a circumstance which alone brings him a sufficient revenue, without either care or labour, so that he is at liberty to tune his oaten-reed and loll out day, at the side of his fine purling stream, which I believe is pretty nearly the way in which this eccentric being spends his time. But to return to our green hall. Our din-

ner was enlivened by a serenade of tartar music, which, together with the mildness of the air; the fragrance of surrounding flowers, all planted by our host's own hand; the presence of his timid spouse who occasionally stole a look at us, produced altogether one of the most agreeable and curious repasts I ever partook of, the company of this tartar wife at table was, however a very uncommon circumstance, and cost him no little trouble to bring about; as on the first noise produced by the arrival of strangers, she flies cover, like a hare, and is obliged to be sought for much in the same manner as that timid animal; for it really seemed to be the lady's favourite dog that ran before Mr. Willis and pointed out the retreat of his mistress in the garden, when he wished to present her to the company, contrary to the custom of her country, where it is a disgrace for a woman to show her face to any other man than her husband.

"She is a very well-looking young woman, though of swarthy complexion; and became by degrees sufficiently at her ease to articulate the few English words which she had learned of the civil complimentary kind."

Letters LXVIII. LXIX. LXX. Contain a description of the various nations in the Taurida, dress of the Crimean Tartars their arms, houses, manners, hospitality, repasts, mode of cookery, cooling beverages, marriages and burials, with several curious circumstances and ceremonies attending them.

Marriages and Funerals.

"The oriental jealousy which, as I remarked in my last, has turned the front of the tauric houses to the court yard, instead of the street, and obliged the ladies to admire cattle instead of men, from their muslin windows, has done still more than all that in this country; as it has likewise covered with a veil the face of the fair, and indeed almost every thing concerning them: so that all is mystery here that relates to the sex, shut up in a modern gynæceum or harem, only accessible to their own lords and masters, who are literally so in Mahometan states, though we right christian wives only call you so to laugh at your lordships. Marriages, we are told, are made in heaven; and lucky it is that they are so, for an inhabitant of the Taurida, never sees his bride till the nuptial torch is lighted up, so that if it were not for the

friendly ministry of a grave matron, or go-between (the pronuba of the ancients,) who has the privilege of taking a peep at the bride, a man might marry the grandmother instead of the daughter. When a lover has acquired in this manner, intimation of a marriageable girl through the means of the privileged matron, he waits on the father, (for the mother is as invisible as the daughter,) and bargains for his wife in the manner of the ancients before the introduction of dowries, by offering a valuable consideration which is here commonly a cow, and a greater or less number of sheep, according to the rank of the parties; the iman, or priest, then marries the loving couple without further ceremony, and the husband carries home his beauty on the faith and taste of the Tauric Pronuba.

"The new married man entertains his companions and friends with pipes, coffee, and sherbit, on the joyful occasion: but he takes care to do it *al fresco*, before the forbidden door of the house that contains his jealous care.

"If the living move along the streets of this peninsula with asiatic stateliness and solemnity, the dead, on the contrary, are carried to the grave, at such a pace as would beat your London penny post. This assertion is by no means jocular: for we actually saw the other rate, as obliged us strangers who wished to see the ceremony, to take to our heels in a most indecent manner, to keep up with these Scythian pall-bearers. But how were we astonished to find, that it was the nearest relations of the deceased who were thus hurrying him to his long home, as if in fear of his recovery. This extraordinary dispatch, with which Mahometans are buried within 72 hours of their death, by express order of the prophet may have taken origin from the heat of the climate where he preached and legislated for his disciples; and I think that the lotions, envelopes, and perfumes, which he commanded on these occasions, seem to confirm the conjecture.

"The coffin was covered with a plain stuff, and only ornamented, if it merited the name, with a bit of black silk, embroidered with holy passages from the Koran, thrown over one end of it; this, we were assured, was a morsel of a consecrated veil from

Mecca, of great value and estimation in the eyes of true believers.

"This funeral was neither accompanied by flambeaux, tapers, incense, nor church chanting; nor was a wet eye so be seen or a groan to be heard; nay even a mourning dress, the outward mark of grief with us, was completely wanting here: possibly from an idea of the happiness of the deceased in his new society of houries promised by Mahomet. We likewise observed, that no prayers were said during the interment: but afterwards an iman sat down on his hams by the side of the grave, and seemed to be offering up orisons for the departed Musselman; a very proper time in my opinion: as the body being then covered with earth, neither the priest nor the company run any risk from putrid exhalations arising from the corpse in such a climate.

"On quitting the subjects treated of in these last three letters, I must observe, that if Mahomet had no hand in the veiled nuptials, I give him credit for the rest of the institutions that we have as yet observed; and even those may have been sagely intended to make every girl equally partake of the advantages of holy wedlock, instead of adding like your christians, one misfortune to another, by condemning to the state of old-maidism, those who may be deprived of external charms."

Letters LXXI. LXXII. LXXXIII. Describe religion of the Crim Tartars with conjectures respecting its origin, administration of justice, price of provisions, &c. Notice the Tauric sheep famous for their fur, method of the preparation of mare's milk called Koumis which the natives not only use as food but distil for brandy. And notice an ardent spirit called Arika, drawn from cow's milk, by an horde of tartars.

"In stopping at a village, the hospitable Tartars brought us a wooden dish of their favourite koumis, with a small vessel of brandy, both made from mare's milk, in defiance of the opinion of chimists; who formerly asserted, that an ardent spirit could not be drawn from milk, till they were taught the tartar mode of distillation in the wilds of Scythia.

"You will easily believe that I did not let slip so favourable an opportunity of procuring information relative to the famous tartar dish so

often the conversation in Russia, more particularly will judge of my success on perusing the following result of our inquiry.

Preparation of Koumis.

"To any given quantity of warm mare's milk, the crim tartars add a sixth part of warm water of the same, temperature with a little old Koumis, sour cow's milk, or a piece of sour leaven of their rye-bread, as a ferment; and mix altogether in a species of churn.

"In the heat of summer, very little agitation is requisite to throw this mixture into fermentation; after which nothing more is necessary than to break the thick scum that forms at top, and intimately mix it with the rest of the fermenting mass, by three or four strokes of the churn-staff several times repeated during the twenty-four hours that the process lasts; for in one day and a night, during this hot season, the koumis is ready; but in winter, artificial heat and more agitation are necessary to produce the vinous fermentation. In short, the instructions that you have for the preparation of our Russian quass in the lxxix. volume of the Philosophical Transactions of the Royal Society of London; for the year 1778, are perfectly applicable to the winter preparation of koumis, with the sole exception of the difference in the ingredients.

"The koumis has a sourish sweet taste by no means unpleasant to my palate, and greatly resembling a preparation of milk which I remember eating very often in my visit to Edinburgh some years ago. However, I should by no means choose to partake of their koumis out of the goat-skin sacks in which the tartars carry it on their expeditions, as the Spaniards do their wine; which, by the by, is a practice so common in Spain, as to give the name of *sack* to a species of wine once highly prized in Great Britain, if we are to judge from its being your poet-laureat's aulic reward, and the favourite drink of your humorous glutton Falstaff.

"But to return to our mare's milk. That fluid has been long known to yield an ardent spirit; but Pallas tells us, that he met in his travels a horde of Tartars who possessed the secret of throwing cow's milk into the vinous fermentation; or, in other words, of converting it into koumis, under the

name *Arien*, from which they drew an ardent spirit called *Auka*; a liquor that may probably have communicated its name to the well-known East India spirit arrack, at least, I hazard such a conjecture with my usual boldness, as I regard these Scythian arts as of high antiquity.

"However, lest you should erect a still in our dairy, in hopes of converting all our milk into cow brandy, permit me just to whisper you, that the milk of this animal gives only one-ninth its quantity of ardent spirit, while the milk of mares gives one-third; a wonderful difference in economics, which you would do well to calculate before you begin your distillation, if you have speculated on the subject; but indeed, whether you have or not, you never escape the jokes of your most dutiful spouse, M. G."

p. 227—9.

Letters LXXIV. LXXV. The authoress in repassing the Nogay desert looks in vain for the ruins of ancient cities. Mentions a number of sculptured stones dispersed over the desert, and describes some Scythian tents which seem to have preserved their ancient form mentioned by Herodotus. Being obliged to winter at Nicolayef declares her intention to give a sketch of the general history of the greek colonies settled all round the shores of the Euxine with their ancient family; concluding with the portrait of the amiable Lady Mordwinoff.

"The influence that the example of chiefs has on the manners and morals of a rising colony, is finely illustrated at Nicolayef in many respects; but it struck me most forcibly at the Admiral's public assembly; where I observed, that every lady seemed to vie with her neighbour, who should appear there with the greatest neatness and simplicity of dress, to be in uniformity with the charming mistress of the house, who always presides in a plain linen or cotton gown, more ornamented by her native graces and distinguished urbanity, than by all the ruinous finery so common every where else in Russia, but which the example of this worthy couple has banished from the settlement entrusted to their care, to the great relief of the inhabitants (mostly in the service of government) who are thereby enabled to live comfortably on their pay, although very inadequate to support

luxury at the end of the 18th century, however ample it may have been in the time of Peter I. the great founder of the military, naval, and civil establishments.

"There is one material want most evident in this new colony; and that is of ladies, as if I may judge from the number of suitors for the hand of the young woman who left her attendance on our children to accompany me in my journey.

"The amiable lady Mordwinoff, who is so much above all petty prejudices, having insisted on her dining at table, she was courted alternately by three officers, and married the last who entered the lists (I verily believe) because he was an englishman, as she had a liking to your country, and spoke the language.

"Thus you see, my good friend, that the liberality of mind of my fair hostess, and the scarcity of females in Nicolayef, has left me to return alone to St. Petersburg, if I can find no one to supply the place of Mrs. Young for that is her new name; but, instead of being offended at cupid for playing me such a trick, I am, on the contrary, thankful that he did not draw his bow before my tour to the Taurida; and I console myself with contemplating the happiness of the young couple.

"Do not, however, be alarmed at the idea of my travelling unattended, as the Admiral has appointed an officer, a serjeant, and a soldier, to see me safe to my own house; so that only a female is wanting; and, if I can do no better, I shall take with me a sailor's wife, who now acts as waiting-woman to yours, &c.

"The first that it falls into the nature of my plan to take notice of here are some curious customs of the celebrated circassians; more especially as they inhabit that part of the caucasus which was antiently the country of the Amazons, and may therefore serve to throw some light on the antient fables concerning that nation of warlike ladies; for in fact, to this day, a traveller finds there the women living separately from the men, to all appearance at least: and as, even in modern battles between the different caucasian nations, these insulated viragoes have been found among the slain completely clad in armour (See Mr. Ellis's Memoir accompanying his map of these mountains), a stranger,

with but a little turn to the marvellous in his disposition, might still imagine that he had discovered a community of warlike females, dwelling distinct from the men, and only admitting their visits to prevent the total extinction of their Amazon state; for in reality all this appears on the face of the case, and requires the following explanation to induce a different opinion of the whole. First, by an old established custom among the circassians, the men steal in, like midnight thieves to co-habit with their wives, who live perfectly alone and separate from the men, without even a male child under their care; while it is a great disgrace to the men, to be caught, or even seen on those visits.

"Secondly, every boy is removed from his mother as soon as born, to be educated solely by the men, in order to his becoming a bold soldier, and an expert thief; which here, as in antient Sparta, is a high qualification; and to be detected in the act, a great shame.

"Now I cannot help thinking, that any traveller, considering with attention these customs, still existing among the circassians in the antient country of the Amazons, must readily discover in them the origin of the Grecian fables concerning those famous ladies of antiquity; and indeed, if the Greeks had as much foundation for all their celebrated fictions, as for the two that took origin in this part of the world, viz. their golden fleece and the kingdom of the Amazons, we can by no means give them all the credit for poetic imagination, which has been commonly allowed to that nation. I cannot take leave of this subject without hazarding such a conjecture, that, as the country I have been speaking of is regarded by many as the cradle of the *European* variety of the human species, the Lacedemonian customs which distinguished them from the other Grecian states may have taken their origin in the caucasus where our imperial academician Guinlestad has found the striking resemblance related above; and on which it is necessary to comment to those well acquainted with grecian history, who will probably find with me the basis upon which the Spartans erected their system of public education detached from the women, their art of thieving undiscovered, &c."

To be concluded in our next.

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